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Shanghai:

AMERICAN PROTESTANT MISSIONS SOCIETY

# VALENTINE'S MEAT-JUICE

PREPARED BY DR. J. VALENTINE, FARMINGTON, N. H. (U.S.A.)  
 AND BY THE VALENTINE BROS. CO., NEW YORK, N. Y. (U.S.A.)  
 AND BY THE VALENTINE BROS. CO., LONDON, ENGLAND.

Prepared at the VALENTINE BROS. CO., NEW YORK, N. Y. (U.S.A.)

I have used Valentine's Meat-Juice with most gratifying results in several cases. A case of Iron Deficiency (Anemia) - Lady aged 35; lost an enormous quantity of blood, hemorrhages were absent, but patient was rapidly from weakness, becoming only able to get up and walk, on account of inability to replace lost blood. Gave a trifling amount of Valentine's Meat-Juice, 1 to 12 two-ounce spoonfuls very frequently. Patient recovered, gained weight, resumed her singing and more regular, and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

It is also given a case of chronic indigestion, and adds -

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a deficient condition of blood in order to the blood drawn to well obtained. In the case of other preparations, more or less of digesting is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for use in the stomach, upper or lower bowel. It is an excellent thing to give by food, alone, with or without brandy.

The Meat-Juice contains much iron, is easily absorbed, is very palatable and is very good. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER E. LAMBETH,

Surgeon-General, American Hospital.

## TESTIMONIALS

New York.

I prescribe Valentine's Meat-Juice daily, and like it better than any preparation of the sort I have ever used. - J. MERRICK SIMS, M.D.

GEORGE E. H. LIGHT, M.D., in the British Medical Journal, December 15th, 1893, "I would advise every country practitioner to always carry in stock a bottle of Valentine's Meat-Juice."

Washington, D.C. I have used Valentine's Meat-Juice in many cases, and consider it the best of all (meat) preparations.



It was used by the late lamented President Garfield during his long illness and he derived great benefit from its use. - ROBERT J. BROWN, M.D.

## INTERNATIONAL EXHIBITION, 1876.

Baron de Awarde. "For excellence of the method of its preparation, whereby it bore nearly constant freshness, and any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it speaks its good qualities in 'pure character'."



THE  
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AND  
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*Providential Indications in Chinese History.*

BY REV. WILLIAM S. AMENT, PEKING.

THE Positivist tells us that human history is intended to develop the social and material welfare of mankind. The Hegelian has a theory that history is tending toward the illustration and development of human freedom, particularly as that is found in a well-ordered state. Buckle and Macaulay would read into history certain laws by which the human race is naturally advancing to a higher civilisation. But wider and deeper than these theories is the statement of D'Aubigne in the culminating sentence of his eloquent preface, "God in History:" "All events make for the illustration and consummation of the kingdom of which God is the Head." "The Lord maketh poor and maketh rich; He bringeth low, He also lifteth up, for the pillars of the earth are the Lord's, and He hath set the world upon them." This doctrine gives unity to all history. First taught by the fathers of the early Church, elaborately expounded by Thomas Aquinas, this truth of God's active interposition in human affairs has never ceased to be one of the most consoling and distinctive features of Christian doctrine. Can we find any illustration of this doctrine of Providence in the life and history of the people of the Celestial Empire? Our inquiry is whether such a nation with such a history, entirely aloof from the cult of the West, isolated geographically and spiritually from the great revelations which have come into Western life, can teach us anything or confirm our belief in the overruling Providence of God. There are those who look upon Chinese history as a barren waste hardly worth cultivation. Its Sahara-like expanse is broken only here and there by an occasional oasis, where a few blades of grass reward the weary searcher.

This misconception may result from the original difference between occidental and oriental modes of thought. But Chinese history does yield much that is of value in forming opinions concerning the progress of the race. Though called slavish imitators the Chinese as a people have borrowed less than most peoples of the Occident. Their history shows that they have given a cordial welcome to many new ideas, and that important changes in their philosophical conceptions have taken place, revolutionary in their character. There are many indications which go to show that God has been preparing among this people a highway for His triumphal march, and that China, though so seemingly late in coming upon the stage of general history, is really a part of the providential scheme of the race.

We note, first, the *Homogeneity* of the Chinese people.

The feudal system went down under the vigorous attacks of Ch'in Shih-huang, B. C. 200, as he, with Napoleonic foresight and energy, had decided upon bringing the jarring and discordant states under one régime. Ch'in had long been the chief of the feudal states and had yielded only nominal allegiance to a central government. The great mind of the first emperor saw the possibility of a great unified nation which might be a power in the world. How different would be the political situation to-day if China, like India, had only been a conglomeration of warring elements, each little state with its own army, traditions, laws and customs. How much more difficult would be the introduction of Christianity. As it is now, one decree of the emperor reaches one vast homogeneous nation and becomes law for the people.

In the other case, every battle would have to have been fought over in each little state, thus entailing a tremendous waste of human energy. If there was Providence in the gradual destruction of feudalism in England and the continental states, if any can see the hand of God in recent events in India, by which the walls of partition between many kingdoms have been broken down and India made into one magnificent empire under British rule, where the rights of all are co-ordinate, their interests one, where centralized government makes possible great works of general utility like railways, schools and systems of laws—we say if any one can see here the providential interposition of Almighty God how can he fail to see that two thousand years ago God was beginning a work of the same character among this slow-moving people (hence the longer preparation necessary) with laws, customs and traditions so similar that now victories once gained will never need to be repeated?

But not only did God prepare a government stable and uniform and a homogeneous people, He also prepared a *common written*

*language*, to be used not only by the people of this populous empire but also by the nations contiguous to China. To compel the reconstructed states to speak all alike was too much of a task, even for the first Huang Ti; that achievement was left to the Manchus who, compelling uniformity in the cut of the hair, have by their law that all the mandarins shall speak the court-dialect, [been doing the work which Ch'in Shih-huang left undone. So the great scheme of preparation is not wholly completed yet. A thousand years are as one day. The mills of God grind slowly, but they are just as effective as though the work was accomplished in the little day of a man's life. Perhaps no writer on the preparation of the world for Christianity neglects to mention and emphasize the conquests of Alexander the Great as one great element in that preparation. His victories spread the Greek language over the then known world and created this noble chariot for the conveyance of Christian truth. How similar the providential indication in China. In Africa or the islands of the sea the labors of a life-time in translation or composition extend only to a few thousand people. The progress of a single generation might render nugatory all their efforts. In China the case is different. One writes not only for the present numbered millions but for generations yet unborn. Matthew Ricci is, perhaps, more read to-day than two hundred years ago. Perhaps God, having completed the preparation, will raise up men who will prepare Christian classics to take the place of the old, like Judson's translation of the Bible into Burmese or Goodell's sermons in the Turkish language. Then what a field opens before such a writer! A reading nation and a desirable literature become welded together as husband and wife, and nothing can separate them.

To the student of Chinese history it is clear that the progress of occidental countries and the problems which they have had to work out have been different from those of the Orient. These problems are as unlike as the native dispositions of the people. Philosophically, the nations of the West reached their high water in Aristotle, and that "mighty Stagyrte" ruled the world of thought for more than a millennium and a half. If the development of a system of thought was the aim of the one, the greater aim was that of the east—the production and development of man. In the one the idea was realized in a school, in the other in a state. Separated by mountains on the west, broad deserts on the north, seas on the east and hostile tribes on the south, China was shut up to her own ideas and peculiar culture. We can see as much reason for the delay of 4000 years before the Christ was given to the Occident as we can for the longer probation of 2000 years for the Chinese; or in other words, 2000 years more were needed to work out or wear out the old problems



in China than were needed in the west. When Christ came the old systems of religion were worn out and people were reaching out after something better. The Romans had entered on a course of fatal degeneracy from the time of their first intercourse with Greece. "Greece learned from Rome her cold-blooded cruelty; Rome learned from Greece her voluptuous corruption." The upper classes were destitute of faith, but terrified at scepticism. They had long since learned to treat the current mythology as a mass of worthless fables, scarcely amusing enough for a school-boy's laughter, but they were the ready dupes of every wandering quack who chose to assume the character of a Mathematicus or a Mage. 'Their real religion,' says a recent historian, "was a vague and credulous fatalism which disbelieved in the existence of the gods, or held with Epicurus that they were careless of mankind. All men joined in the confession that the oracles were dumb. It hardly needed the wail of mingled lamentations as of departing deities which swept over the astonished crew of the vessel of Palodes to assure the world that the reign of the gods of Hellas was over—that great Pan was dead. The culmination of the whole fearful and decaying system of Occidental religion was an emperor raised to the dismal pinnacle of autocracy, yet conscious that his life hung by a thread; an emperor who, in the terrible phrase of Gibbon, was at once 'a priest, an atheist and a god.' The Western mind was prepared for the reception of a better and purer faith by the fact that all their religions teaching could culminate in was a Nero on the throne and a Venus in the temple." Christ providentially arrived at the desired moment, desired by men as the rapid progress of Christianity proved. Within two hundred years Christianity was preached throughout the then known world. An all-knowing God ordered otherwise with regard to China. Here the historical idea was different. Three religions, or philosophies, were struggling side by side for supremacy. Confucianism was persecuted under the dynasty of the first emperor, and Taoism and Buddhism have alternately persecuted each the other, each in its turn seating its own disciples upon the throne of the empire. By this very existence of three forms of thought the Chinese have learned toleration for other religions, and the long life of Buddhism has at least taught us that a foreign religion can take root in this empire. The Confucian philosophy set out to regulate society and, by creating harmony between all classes, to develop the ideal state, and in that state to produce the Ideal Man. While we use the word ideal all will acknowledge that the end of Confucian ethics is material in the extreme, never reaching out to the supernatural but developing a mere religion of humanity, and that not for man



in general but only for a favored few. However much we may decry the weakness of this system it is yet true, we believe, that Chinese civilization is better and more stable than that ever attained by Greece or Rome. Their government has been more humane, and the people, as a whole, more happy and contented. While Europe was wrapped in social and intellectual darkness the Chinese had the most civilized government on the globe. One reason doubtless for the failure of the Nestorian mission was the fact that, while teaching a superior doctrine, they did not represent a civilization equal to that of the people whom they assumed to teach. They were not equal to the Chinese in social manners and the amenities of civilized life. They could do but little for this people, and their light went out in utter darkness. The time was not yet ripe. God was engaged in preparing nations which should represent more or less completely the ripened and natural fruits of Christianity. Not only was the time not ripe in a material point of view, more years of history were needed to prove the inefficacy of Confucian ethics to produce the Superior Man. More time was required to show the emptiness of Taoist and Buddhist pretensions. Centuries were added not only to show the Chinese but the world that the unaided intellect and heart of man could go so far and no farther in spiritual development. China has been called a case of "arrested development." But what arrested it? Nothing but the natural limitations of man's mind. The question may be vainly asked, having gone so far why did they not go on? The answer is plain, they could not. Man needed something beyond and above the light of nature. He needed the enrichment of the divine presence. The millenniums were needed to bring about this result. God in His providence wanted to create in this hoary empire an argument against atheism and naturalism, which was unanswerable. We think this has been done. The difference between Western nations and China is not in original endowment (for no one will deny to the Chinese great ability) but in the cross of Christ. Their history gives the lie to all the boasted pretensions of man and proves every theory of human improvement without a supernatural revelation to be foolish and utopian.

The atheistic writers of modern Europe have asserted that the natural progress of the human mind is toward unity in religious belief. Man starts with many gods, the personified powers of nature, and gradually evolves the doctrine of the unity of nature, and from this unity eliminates personality. But in China we find their theories to be absolutely false, for the longer the history the more numerous the gods. In the earliest Chinese literature we find distinct traces of monetheism—the "crowd" of spirits being secondary

and subordinate to the one Supreme Ruler. But now it is gods many and temples, each god being supreme in his little sphere—the exact reverse of the statement of these would-be philosophers. Here then we think we can find a reason, or an indication why Providence has preserved China as He has, given her the history that He has, taught her these lessons, that here in this nineteenth century men can see and know the fallacy and impotency of mere human reasonings, the natural limitations of the human mind, view the grandest argument against naturalism and find the strongest inducement to believe in the one God and His Son Jesus Christ.

Carefully scanning Chinese history we see that it has moved forward in spiral form; one revolution, political, succeeding one religious or philosophical. Just before Ch'in Shih-huang there was a period of great intellectual activity, following the impulse given by Confucius and his disciples. Succeeding this there was a great political upheaval, resulting in the overthrow of feudalism and the establishment of the Chinese government. Then followed an age of careful inspection of the classics, as the native scholars tried to settle the exact text of the ancient books. Progress is recorded here in the way of writing; leaves, bamboo slips and wood giving way to silk paper. Following the great stirring up during the period of the Three Kingdoms—Wang Mang, Ts'ao Ts'ao, Liu Pei and Yuan Sheo taking the place in the minds of the people of their intellectual idols—wars ceased, the arts of peace flourished, architecture was cultivated; and under the Tang we find the great poets of China—Li T'ai-po, Tu Fu and others; then followed, under the Sung, the philosophical period when Chu Fu-tzu and Cheng Tsu distinguished themselves by what has been rightly called "the penetrating subtlety and daring freedom of their inquiries." Political convulsions followed: the coming of the Mongol and his speedy overthrow and the establishment of the Ming. There has been little originality in the writers of the last two dynasties, rather a spending of their intellectual force in criticising favorably or unfavorably the writings of their predecessors and a straining after expression and elegance in composition. What a providence, we may well exclaim, that Protestant Christianity has reached China during this the comparatively quiescent period of the Chinese mind. Its history has taught the people and government moderation, toleration, and some of the true principles of criticism. Hence we can find a great scholar and statesman like Ts'eng Kuo-fan advocating the full toleration of Christianity, drawing arguments from Chinese national history for giving new ideas a fair hearing. These changes and upheavals in Chinese society, these periods of intellectual awakening and decline, have been

necessary to prepare the people for the seed of the kingdom invisible and eternal.

Is there no providence in the fact that the reigning dynasty is a foreign one, having to deal more humanely with the people than a native dynasty, and having behind it few of the traditions of three thousand years of history? While not professing political insight we think it is clear that the real enemies of progress are not found among the Manchus but the Chinese officials; that the great Viceroy of the north, who has posed so long as the friend of progress, is after all a self-seeker first and foremost, and obstructs more than he advances the genuine development of the people. The Manchus are better organizers than the Chinese. They have shown their ability by the fact that a small handful of men have held this great empire in their grasp for more than two centuries and stand to-day stronger than ever. What emperors of the past ever equalled K'ang Hsi or Ch'ien Lung, or left such improvements behind them? What better man, or more loyal to the best interests of the people, ever sat upon the throne than Tao Kuang? Can we not hope that the present emperor who, without force or compulsion, granted the main points of the Audience Question, the contention of decades, will be equal to still greater things? His father stood quietly as the leader of the progressive party in the empire and the son has not lacked good advice. His taking away was a serious loss to the cause of progress. Was not, then, General Gordon a providential agent raised up to preserve this dynasty and not allow a narrow, non-progressive Chinaman to come to the throne? While all believe that only a mighty force can move this empire, so that the people in any wise shall be able to improve their opportunities, yet we think enough has been said to show that the Chinese can move and have moved. Those who think that there is no hope but in foreign armaments, a dismemberment of the empire, and division among the great powers, are impatient and pessimistic. Peace will do more than war in the opening of the country, and God, in His providence, has brought a combination of affairs and a state of society and a condition of mind as hopeful for the propagation of His faith and the uplifting of this people as we could well desire. It is for the Christian Church to seize the providential moment, enter in and complete the conquest.

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## *The Equation of Faith.*

BY REV. W. ASHMORE, D.D.

[Baptist Missionary Union.]

THERE is an exactness of parallel between the Gentiles and the Jews as regards their relations to moral law, unwritten in the one case, written in the other, and yet substantially one and the same moral law. This, it seems to us, is the aim of the argument of the Apostle Paul in the I. and II. of Romans.

In the course of the same argument to the Romans, and in the subsequent expansion of it, the Apostle indicates that, as there is an exact equation in their relations to law so there is also a still further equation in the conditions of faith of both Gentiles and Jews.

When reasoning about law the Apostle began by a survey, first of the position of the Gentiles, and from it he established the fact of the condemnation of the Gentiles. This done he proceeds next to reason about the Jews and further establishes the condemnation of the Jews also. So, as regards law and condemnation, both Jews and Gentiles are on the same footing. The Jew is no better off than his Gentile neighbor, and the Gentile is no more exempt than is his Jewish neighbor.

When next he takes up the matter of justifying faith the Apostle reverses the order. He begins with the Jews and ends with the Gentiles. He teaches that the latter stand on as solid ground as the former, and more than that, they stand on identically the same ground. If the Jew can be justified by faith then also the Gentile may be. Each one had been condemned for violating such moral law as he had in the measure and degree thereof. And so, to match and to correspond, each one may be justified by believing up to such degree of light and evidence that he had, in the measure and degree thereof, for "Is he the God of the Jews only? Is he not the God of the Gentiles also?"

This equation of conditions, as we must view it, applies not only in prospective but also in retrospective circumstances, "for there is no difference." The just Judge of all the earth deals with all men on one and the same principle of law, and one and the same principle of grace, and not on two different principles in regard to each.

As in the one case we apprehend better the status of the Jews in regard to law by first considering that of the Gentiles, so in the other we shall be able to estimate the grounds of hope through faith for the Gentiles, by first considering what acceptances have



been granted to different degrees of faith among the Jews from age to age, from faith to faith, as it is written, "The just shall live by faith." The justified man, whoever he is, is justified through the agency of faith. Whatever door of hope may exist for heathen must therefore be sought for in this direction. Salvation by works the Apostle declares impossible. The "deeds of the law," whether of the unwritten law or of the written law, are alike unavailable. Be it specially noted that the Apostle in drawing his conclusion drew it from a consideration of both unwritten and written law.

### *History of Faith.*

An investigation of this nature requires us to take a survey of the entire history of faith as contained in the Old Testament. We find that, following the general analogy in God's works, faith has been progressive. It has kept pace with the gradual unfolding of the plan of redemption and the gradual increase of light concerning Jesus Christ. The eye has discerned with increasing clearness in proportion as the object to be seen has stood out with increasing distinctness. As regards God the Creator men did discern clearly in the very first period of Hebrew history, but as regards God the Father and Christ the Anointed they did not discern clearly. They saw through a glass darkly, through the medium of types and shadows and symbols and obscure adumbrations of the coming One—"the man that shall be," as was said to Eve,— "he that cometh," as was said in Revelation. There was no such fulness of evidence in these early times as was enjoyed after Christ came. The day had not dawned, and the prophecies were as a light shining in a dark place until the day dawn and the day-star should arise. Now as was the evidence so was their faith. In these our own days faith must comprise a clear discernment of a personal Saviour, a Saviour crucified and risen, and of the truths He taught concerning the world to come, at least in a general way. It will hardly be contended for by any one that those who lived in the days of Moses and Aaron had any such clearness of perception as ordinary believers may have now. Indeed the declaration of the Saviour concerning John the Baptist leaves no doubt on that point. They believed in God, and they had to put their trust in a provisional Gospel, whose remissions of sin through the blood of bulls and goats was also provisional. It was like an issuance of bonds which only represented an unseen value and which were to be taken up at some future day. They accepted these provisional remissions as valid; they had faith in them, because they were of God's appointment. As yet they knew but little about Him, by whom and through whom these provisional releases were to be ratified and made good. These men, we believe, were saved and

were saved because of their faith which foreshadowed the unknown Saviour.

The farther back we go the less abundant does this testimony become, on which faith has had to build. In Abraham's day it was less than in Aaron's, in Noah's day it was less than in Abraham's and in the time of Abel less again than in Noah's. Yet in these various ages there were saints of eminent degree. It was accepted from them according to what they had and not according to what they had not. These persons saw Messiah's day only in a shadow, but they rejoiced in their shadow and were glad. It will not be claimed that they had any clear knowledge of the details of the actual way in which they were to be reconciled to God. An analysis of the faith by which they were justified seems to resolve itself into a simple trust in God, that He Himself would interpose and find some way for them and some sort of substitute which should be accepted in place of the actual offender and thus sin be wiped out. Definite ideas as to time and mode and instrumentality they certainly did not possess, for these things were afterwards revealed gradually. Abel's faith would seem to be of this kind. The faith of Eve was still less informed if we accept the interpretation that when her child was born instead of saying "I have gotten a man Jehovah from the Lord" she said, "I have gotten the man that shall be," thus referring, though mistakenly, to the promised seed that should bruise the serpent's head. And so primitive faith was taken up with the promise of the coming One in His character of avenger, which was one of the offices afterwards filled by the *goel* or kinsman Redeemer.

#### *Degrees of Faith.*

An administration of strict justice can show no indulgence, but an administration of free grace can do so. We may rest assured that whatever indulgence God has shown to the imperfectly discerning faith of Jews in their early history He will show the same to Gentiles in their imperfect discernment. It must be remembered that before the call of Abraham all men were on the same basis, a fact of greater significance than many are aware of. There were no Jews and Gentiles then. All were Gentiles alike, all were under the same administration. However coming back to the separation into two lines of development, if it can be shown that a sincere though vague trust in divine mercy, fully up to the light possessed, has been accepted in one case, it surely will be in the other. If God counts it for righteousness in the one case He will in the other, even the righteousness of God through faith in Jesus Christ unto all them that believe, for there is no distinction \* \* \* \* and "if so be that God is one and He shall justify the circumcision by faith and the

uncircumcision through faith," or very literally, "if so be that one is the God who shall justify the circumcision out of faith and the uncircumcision through faith," that is, if He is one and not two. The argument as we apprehend it is—not that there are *two* Gods, and therefore two administrations; it is one and the same God who deals with both Jews and Gentiles, and therefore the principles of administration are one and the same. To say though, as some do, that as regards methods of application of these same principles the particles *ex*, "out of" and *dia*, "through," have no special difference of meaning seems hardly to do justice to the language. There may be some variation in the process by which one under the covenant and one out of the covenant arrive at faith, though there may be no difference in the generic quality of the faith and in the justification to which it leads. For faith is both generic and specific. "Ye believe in God believe also in me;" the first is generic, the second is specific. The two are related—the latter is an outflow from the former and has a derivative as well as an intrinsic value.

*The Gospel of Nature.*

This has already been hinted at. Let us expand the thought. There is in nature a certain amount of unwritten Gospel proclaimed by the merciful dealings of God with all mankind; goodness leads to the expectation of goodness. This was the Gospel of nature preached at Lystra, "Nevertheless He left not Himself without witness, in that He did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness." There is a vast deal taught and implied here. In Romans Paul teaches that in nature the wrath of God is revealed; here he teaches that the mercy of God is also revealed. It was not law but Gospel which Paul told these heathen at Lystra that they had been having all along the ages. God has not left Himself without witness of either. The lesson of it is that they should know better than to be clinging to such vanities and should have turned towards a witnessing God and have hoped in His mercy. This Gospel of nature is preached, it may be said, to every creature under heaven. "There is no speech nor language where their voice is not heard, their line is gone out through all the earth and their words to the end of the world." We would not assume such a thing on slight grounds, but we sometimes wonder if Paul's opening sentence in the Epistle to the Romans might not have a significance of its own. He was writing to those who had been heathen, and he speaks of himself as separated unto the Gospel of God. Not that there are two Gospels—one the Gospel of Jesus Christ and one the Gospel of God. They are the same. Before Christ came, the Gospel—to the eye of man at least—was



administered by God. He appears as the operator in the Old Testament. Under the New Testament régime Jesus Christ is the administrator. The relationship of Christ to the Gospel of nature as well as to the provisional Gospel of Levi was a mystery hidden from generation to generation, but the relationship of God to them both was not a mystery. The Gospel of God includes all these gracious promises and intimations and foreshadowings of grace and mercy, made in the ages past before Christ came, and the Gospel of Jesus Christ is the fulfilment, verification and consummation of all the former. And at the same time the Gospel of Jesus Christ is also the Gospel of God.

*The Faith of Heathen.*

What is now said will aid us in our perplexity at the apparent severity of God's dealings with those who have never heard the Gospel of Jesus Christ. There have been many persons among Gentile nations in various ages—very many—who have been distinguished for noble qualities and righteous acts. Is there no hope for them simply because they have not heard of the "Historic Christ?" To this we reply: on the ground of their so-called meritorious deeds, or of their noble and exalted traits of character there is no ground of hope—for however good they may have been and whatever benefactions they have rendered they still have "sinned and come short of the glory of God." Let us not forget the absoluteness of Paul's declaration, "By the deeds of the law shall no flesh be justified." No body! Nobody ever has been or ever can be saved by the deeds of the law. The question is sometimes put, "Will not the heathen be saved if they *do* as well as they know how?" That is only another way of asking whether the heathen cannot be saved by a righteousness of their own. The thing is impossible. The word "*do*" is the wrong one to use. If the question be asked whether these can be saved, who have *believed* up to the light they possessed, the whole question is taken out of the category of law and becomes a question in the category of grace. Here to us is the true ground of hope, and it may comprehend in the history of the mighty past a vastly greater aggregate of human beings than we have dared to dream of. If, quite apart from alms deeds and memorials, these persons may have had some small measure of faith, somewhat commensurate with the light enjoyed, we believe that it will receive all the recognition possible under a scheme of grace, and that from a gracious God, who will give to a lower degree of evidence the same considerate treatment that He does to a fainter publication of law.

In the vast multitudes of Gentiles, who have lived and died without knowing of the Gospel of Jesus Christ, there are many, as



we are prepared to believe, who have been oppressed with a sense of sinfulness and of utter human weakness, and, knowing of no way of deliverance have, with groanings that cannot be uttered, made their prayer to "heaven above," that in some way or other, at some time or other, deliverance should come. Without being at all dogmatic or opinionated we can think that God may count such a crude embryo of faith up to the light then had of more value than we commonly suppose. Gentile history discloses many such nebulae of trust and hope. The faith of the successive ages has not received the study it is entitled to, nor have we estimated properly the amount of spiritual blessing involved in faith in some earthly promise of God. The earthly, in the Old Testament, so easily lapped over on to the heavenly, the temporal on to the eternal. The eleventh chapter of Hebrews is rich in illustrations. Abraham's promise of an inheritance specified only an earthly one, but it included also a heavenly. According to the law of promise, supposing the faith to be indeed genuine, there is no limitation as to years; the promises live forever and include the forever to him who can discern the spiritual in the temporal.

*To sum up.*

Though it may seem like a reiteration let us state it again in brief. In the case of the Jews there was a written law and a written provisional Gospel, and these two bore a certain ratio to each other. In the case of the Gentiles there is an unwritten law of nature and an unwritten Gospel of nature, and these two bear a certain ratio to each other. In other words there has been no particular publication of law that God has not been pleased to accompany with some sort of co-ordinate Gospel, and there has been no condemnation that has not been attended with some proportionate means of justification, "out of" or "through faith," according to the circumstances of the different persons. It is God that justifieth, and to us it seems only presenting two different phases of the same broad truth to say that He who condemns according to men's disobedience of such law as they have will also justify according to their faith in such Gospel as they have.

*A Practical Inquiry.*

If these things be so may not the heather of our day be left to such Gospel of nature as they may be supposed to have? No! emphatically. The view now presented opens a door of hope for many in ages past who have been outside of the covenant, but it strikes us that one of the evil results attending the development of sin is

the loss of *faith receptivity*. We may be wholly mistaken, but it has often seemed to us that in earlier days this faith receptivity was greater than now in "the natural man." Men will stand more law now-a-days and grow more stubborn, and they will stand more Gospel and grow more hardened. For many years have we looked and watched to see how many could be found who were trusting in a Gospel of nature. The result is startling. We will not say there are none, but they are amazingly few. For if there were such, when the full Gospel of Jesus Christ comes within their reach, they would respond quickly as Cornelius did, but they do not. The truth is we find them indifferent to the suggestions of a divine mercy as they are to the manifestations of a divine anger. Heaven has piped unto them by means of fatness upon the pastures of the wilderness, by ridges abundantly watered, by furrows made soft with showers, by years crowned with goodness. Yet they have not danced. Heaven has also mourned unto them by floods, by droughts, by caterpillars and palmer worms, by famines, by pestilences, and yet they have not lamented. Nor have any "considered the operation of His hands."

#### *Two Conclusions.*

I. There is a far better ground for a "larger hope" in a re-estimate of the privileges men have had than in a projection formed into the utterly unknown. In connection with that re-estimate we ought also to define more accurately *what constitutes a probation*, and whether the essence of it does consist, not in the formation of a character but in the opportunity to exercise a choice, or manifest a predilection. Out of that all character will afterwards develop. This we say offers a larger ground of hope, and one that can be better measured. Especially if we take in connection with it the teaching that, as from Adam there flowed a stream of evil which overspread the race, affecting all without their actual personal participation in the originating cause, so by parity of administration there flows a stream of good from the Lord Jesus, which extends to all and *upon* all that believe. It extends its benefits to all who do not reject it. It is on this ground that we look for the salvation of infants the wide world over, of all classes of incapables, and we would fain hope of many others who have not shut their eyes and hearts to the acceptance of such Gospel light in nature as God has given them. *They have not rejected.*

II. At the same time, while there is thus opened a larger door of hope there is also an increased occasion for condemnation if the light is *rejected*. The heathen will be adjudged guilty, not only for disobeying a certain degree of law which they have, but further for

rejecting and despising a certain amount of Gospel which they enjoy. The essence of "faith in God" consists in believing on the strength of such evidence as He has given; the essence of unbelief consists in being dissatisfied with such proof and in demanding some other that He has not seen fit to give. If the Hebrews were condemned for not believing as well as for not obeying up to the measure possessed in pre-Messianic times then will the Gentiles be treated exactly according to the same rule. Until men, whether Jews or Gentiles, have *believed* up to the measure of evidence already possessed they have no reason to complain that additional evidence is not given. If they will not believe earthly things they have no right to demand that heavenly things be told unto them. Believe what you have got, was Abraham's answer to the rich man.

*The Lesson of it all.*

Taking all these things together we reach this conclusion: People may be advancing in a material way and yet be degenerating spiritually. Faith receptivity may also degenerate from age to age. Not even the wise and intelligent heathen show a disposition in our day to read aright the Gospel of nature around them. Whatever power that Gospel may have had it does not appear to possess much now. *For the heathen of our day there is no hope but in the preaching to them of the Gospel of Jesus Christ and that too with the Holy Ghost sent down from Heaven.* All other things are mere shadows, symbols and pointers. This is the real agency from which all other provisional arrangements derived their efficacy and which now supersedes them. The darkness is past and the true light now shineth. It is to be made known "for obedience to the faith among all nations."

*A Word of Disclaimer.*

In these studies we ascribe no divine sanction to any of the organised systems of heathenism which have spread over these lands and have darkened the air as if by the dust and ashes of a volcano. We see individuals here and there struggling towards the light. We remember with joy what the prophet said, "Thou meetest him that rejoiceth and worketh righteousness." We can believe that such will find God or rather "be found of God," and we can look for myriads of them. Do the best we can we cannot see where Brahminism or Buddhism or Confucianism or Shintoism have helped the struggling ones at all. Not one of them has preached or inspired hope, even through a Gospel of Nature, which they all have had. They have led men away from the light into Pantheism, Atheism, Polytheism, Fatalism and Materialism and left their votaries in uncounted millions "without hope and without God in the world."



## *Education and Missions.*

BY A. J. GORDON, D.D.

MY DEAR RECORDER: Much has been said, of late, through the medium of your pages, on the relation of schools to our mission work.

Of course there have been extreme views advanced on both sides. To me it seems that A. J. Gordon, D.D., has given us, in the accompanying article, a *middle ground*, which is the true and safe one, upon which we as missionaries ought to take our stand. If you will kindly give it to your readers I think it will do good in a most important direction.

Yours very truly,

G. W. PAINTER.



TEXT for a very extended and very impressive sermon is certainly to be found in the following statement made before the recent Decennial Conference in India by Rev. Maurice Phillips, of the London Missionary Society. Mr. Phillips is reported as saying, "*The only organized opposition which Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities.*" We do not, in this article, propose to furnish an exhaustive sermon upon this text, but rather to furnish the framework and setting for the testimony of others who, from personal experience and a thorough mastery of the facts, are amply qualified to speak.

The notion that "the heathen must go through some propædæutic dispensation of civilization to prepare them for the Gospel" seems to be inveterate, and only to be cured by the teaching of dearly bought experience. Civilization to pioneer the way for Christianity and education to introduce Christianity or to confirm it when once received—this seems to be the conception which has possessed the minds of many of the most eminent missionary founders.

As to the first, certainly the Gospel nowhere intimates that God has anointed civilization to be the John the Baptist of Christianity, to prepare its way and to make the people ready for its coming. Evermore does the Gospel hold its place as the root and not the fruit, as the origin and not the issue of human culture. Master missionaries, like Hans Egede and Samuel Marsden, have gone to their fields with the dictum on their lips, "Civilization must work in preparation for conversion," but their own experience has proved the fallacy of their doctrine, so that the latter of these, after twenty years of hard trial, inverted his doctrine and wrote, "It will always be found that civilization follows Christianity rather



than conversely."\* Indeed we are dealing here with an old and persistent error—the error which in its application to missionary policy Pastor Harms characterized as “a yoking of the horses behind the wagon.”† Legalism says, “Do that you may live.” The Gospel says, “Live that you may do.” Human wisdom says, “Educate men that they may regenerate society.” Divine wisdom says, “Regenerate men that they may educate society.” The most disastrous heresies have sprung evermore from inverting God’s order and putting that as last or secondary which He has made first and primary.

We ought to bear in mind that even the primitive order in reaching men—the lowly and the illiterate first—has never been successfully reversed; however some have tried to do so. “Christ did not choose orators to catch fishermen, but fishermen to catch orators,” says Augustine. Perhaps we think that our Lord acted thus because He could not do any better, and that we who live in these times of high culture, with all the machinery for making orators in full operation, may wisely change the plan. Certainly the stress laid on elaborate education in connection with missions, and the demand for preachers who shall be able to deal with “the subtle and metaphysical Brahman,” seems to hint at a proposed revision of the apostolic method—a working from above downward and a catching of high-caste fish by highly cultured orators.

Now, the Divine way is the right way, and it is the same from the beginning to the end. An intelligent student of the Bible can easily discover God’s plan for evangelizing the world if he will observe the teaching of the Gospels and the epistles and mark the practice of the Church as seen in the Acts of the Apostles. But would the reader be glad to know the teaching of missionary history on this point? This would certainly be instructive; and the thorough work of Dr. Gustav Warneck, of Germany, “Modern Missions and Culture,” has exhibited this so exhaustively and so impartially as to leave little to be desired. This author is not an extremist; he treats the subject with the utmost calmness and fairness. Yet in summing up the results of his wide research in this whole field this is his conclusion:—

“We plant and promote civilization when we present the Gospel, and we make the nature-peoples human by making them Christians. Christianity is not the bloom but the root; culture is not the root but a bloom of Christianity. Apart from a few half-successful experiments as, perhaps, those of the Raja Brooke in Sarawak, we look in vain in the history of the ancient and the modern mission, for examples of the heathen being slowly prepared, to and through culture, for the

\* “Missions and Culture,” Warneck, pp. 232, 233.

† *Ibid.*, p. 253.

acceptance of Christianity ; while conversely there is no lack of examples that the systematic way through civilization to evangelization has been not only a circuitous but a wrong way."

Now, as to education in missions—That higher education, the study of the arts and sciences, constitutes any preparation for Christianity or gives any necessary bias toward the acceptance of the Gospel we cannot believe true. It certainly does not in America. Why should it in India? On the contrary, we know of thoughtful Christian fathers who cherish considerable dread as to what the university course may do in unsettling the faith of sons and daughters who already believe. For example, the study of philosophy and biology, as now generally conducted, seems to be fraught with not a little peril to young students. This we have sometimes heard conceded even by experts in those departments. That eminent missionary founder, John Evangelist Gossner, who was also an accomplished university scholar, took perhaps an extreme view of this question when, in training his missionary students, he substituted the Scripture classics for the heathen classics, contending that Ovid and Homer could furnish no preparation for the understanding of Matthew and John ; and when, on being presented with the writing-desk of Hegel as an interesting relic, he turned it into a kitchen-table, suggesting that it was likely to do higher service in its last than in its first estate.

But, conceding much more as to the value of philosophy than the eccentric preacher did, it cannot be said to be the handmaid of faith. As experience shows it is much more likely to prove a hindrance to faith, especially to a faith in that supernatural which lies so largely at the foundation of our holy religion. Well has Bishop Butler said, "The miracles are a satisfactory account of events, of which no other satisfactory account can be given." And what is this satisfactory account? "*They saw and believed*" is the simple and artless language in which the acceptance of the miracle of the resurrection is recorded in the New Testament—reception by faith.

When philosophy comes forward to give its satisfactory account it is quite likely to do so by denying the supernatural reality. "You should have heard a Hindu graduate of a missionary school discoursing on the story of the miraculous conception of our Lord," said one to us who was reporting what he overheard on an Indian railway. This Hindu's satisfactory account of the miracle was that Jesus Christ was of illegitimate birth, and the missionary school which had taught him this divine story had for years been whetting his intellect for a keener philosophical refutation of it, which he was now circulating in a tract, accompanying its distribution with an oral exposition. A quaint old divine justifies God's ways in affliction by telling us that

"the Lord sometimes sharpens his saints on the devil's grindstone," but we ought to see to it that the devil does not sharpen his instruments on the Lord's grindstone, using teachers paid by missionary money to turn the crank. In a word, why should missionary societies spend their funds in training heathen to resist that faith which they have been organized to propagate? Certainly here is a practical inquiry. If venerable educators in India and Japan think that we are not qualified to dogmatize on this point they will at least permit us to ask this question: How do our marching orders read? The great commission under which we act contains two significant words, "disciple" and "teaching." The one is imperative and primary, the other is participial and secondary. Each is followed by *παντα*, "all." The first all is unlimited—"all nations." The second all is limited—"all things *whatsoever I have commanded you.*" No missionary is in danger of getting beyond the bounds of his preaching commission, for that is unbounded, but one may get beyond the bounds of his teaching commission, for that covers only the commands and doctrines of Christ. Philosophy, biology, mathematics and physics—we know not how to include these under the specification of the great commission, and therefore we know no reason why missionary agents should be employed to teach these sciences. It no doubt sounds petty and narrow to say this, yet a return to the simple terms of the original commission has often been found to work wonders. To drop all secular teaching and to turn the whole force of missionary men and missionary resources upon the direct work of evangelizing the heathen would constitute an immense revolution in present methods. And what if some impartial historian, reviewing the whole field of present operations, should repeat Dr. Warneck's verdict with the variation of a single word, and tell us that "the systematic way through education to evangelization has proved not only a circuitous but a wrong way."

But is the statement of Mr. Phillips, which constitutes the text of this article, borne out by the facts? In order to present the opinion of one competent to judge of the question we transcribe an interview just held with Rev. William Powell, of Nursaravapetta, India, for many years a devoted and successful missionary among the Telugus:—

"Mr. Powell, you have seen the statement of Rev. Maurice Phillips with reference to the opposition of the educated Hindus to the Gospel. What do you say of it?"

"I perfectly agree with it. Of course there is other opposition—notably that of the priests, but I concur that the strongest organized opposition which we have to encounter comes from Brahmans who are being or have been educated in our Christian high schools and colleges."



"Can you give examples of such opposition?"

"Yes; while preaching at Madras, one evening in November, 1889, I was interrupted by a band of students from the Christian college of that city, who flung quotations from Bradlaugh and other infidels into my face, to the effect that Christianity is a fraud and Christians deceivers. After striving in vain to persuade them to desist I was obliged to call in the police to prevent their breaking up the meeting."

"Is it common for students in the mission colleges to express such opposition?"

"Yes; not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

"And yet these students had been educated at the partial expense of the mission which maintains the college, had they?"

"Yes; they receive special consideration in reduced tuition, paying only about half what they would have to pay in the government colleges. Therefore they are virtually aided by Christian funds in getting their education."

"Do you believe that education in India is contributing largely to the conversion of the heathen?"

"I do not. It is enough to say that in some Christian colleges there is not known to have been a single conversion for more than twenty years."

"Do you think that higher education in any way predisposes the hearts of the heathen toward Christianity?"

"Most decidedly not. It rather fills them with pride and conceit, and, as a consequence, with hatred and contempt of the Gospel. I have found that the same boys who have listened eagerly and respectfully as I have spoken to them in their villages, after being two years in a Christian school, have hooted me as I have been preaching, and done their best to prevent the people from listening to me."

"Do you think that native preachers need to be highly educated in order to cope in argument with 'the subtle, metaphysical Brahman?'"

"By no means. I have one preacher, Rev. Kundla Subbiah, who was formerly a cowboy. He has been educated in our theological school with a good grounding in the common branches and thorough biblical training. He is one of our most powerful preachers, and can gather hundreds at any time to listen to him. I have frequently heard him close in with learned Brahmans who have interrupted his preaching and so completely worsted them in argument that they have been driven from the field amid the derision of the spectators. But his success is due to the fact that he is 'mighty in the Scriptures,' and not at all that he is mighty in metaphysics."

"How far would you have missions go in the work of education?"

"I would confine education for the most part to Christians, making the Bible the primary and principal study. If, in order to meet the government requirement, a school must devote five-sixths of its time and attention to secular topics I would prefer to forego government aid and carry on the school independently."

What, then, shall we say to these things? This certainly, that the method outlined in our commission is the best method; preaching the Gospel first and educating in the doctrines of the Gospel secondly. Missions are not called upon to erect barriers to their own success by raising up a class of educated opponents to that Gospel which they preach. In Boston the most scornful objectors to the simple evangelical faith are those who have been lifted above it by their lofty literary culture. To bring men of this class into submission to Christ is so rare an achievement that we are often led to exclaim inwardly: "How hardly shall they that have learning enter into the kingdom of heaven!" John Foster did not write without occasion his famous essay on "Objections of Men of Cultivated Taste to Evangelical Religion." Other kinds of religion may indeed win them—latitudinarian religion and ceremonial religion—but that religion which "casts down imaginations and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ," gains them only in the rarest instances. Such is our experience at home, and why should it be different abroad? If one holds a true evangelical faith before beginning his career of high literary and philosophical study he may, by the grace of God, hold it to the end. But the chances of gaining him to that faith after the mind has been thoroughly pre-empted by human philosophy are certainly lessened. Therefore to educate men in order to convert them, to promote high culture as a matriculation to a lowly faith in Christ, seems to us something worse than a mistake. All this we say thoughtfully, and with the profoundest appreciation of education and of the exceeding value of high culture. Yet learning, like wealth, has such perils connected with its possession that the missionary is not called to embarrass his work by putting it into the hands of those who have not yet the faith to sanctify it.

The following from the pen of a successful and experienced missionary in India, Rev. Dr. McLaurin, appears in the *Lone Star*, and is an admirable putting of the "Objections to Education as an Evangelizing Agency":—

1. *It is secularising Christian missions.* It spends many times more time, men and money on merely secular than upon religious subjects. It makes missionaries satisfied with and apologists for indirect and intangible results rather than direct conversion to Christ.

2. *It tends to exalt intellect at the expense of heart in religion.* The tendency is to confound mental force and training with spiritual power. The two may co-exist, but there is no necessary connection between them.

3. *It tends to discourage work among the poor and in the mofussil.* Though the work of the teaching missionary is more

exacting than that of his itinerating brother, yet the regularity of his work, social advantages, the postal, telegraph, railway and scores of other advantages to which the mofussilite is a stranger makes the educational work very desirable to our ease-loving natures. It also fosters the idea of the greater importance of the conversion of the higher classes, which is contrary to God's plan.

4. *The system tends to produce a class of missionary government apologists.* The man who has an *entrée* to government house, who is in constant official connection with government, and who is dependent upon government and its officials for a large part of his funds, will be strongly tempted to at least keep quiet, if he does not become an open partisan when government iniquities are under discussion. The action of leading educationists at the late Decennial is a case in point.

5. *Besides, it assists the classes which least need help in India, and which in the past and now oppress God's poor and oppose Christianity.* We are hoping and praying for the day to come when all this money and talent will be expended in preaching the Gospel and training Christian workers.

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### In Memoriam.

L. W. PILCHER, D.D.

"Looking for that blessed hope." Titus ii. 13.

**R**EV. LEANDER W. PILCHER, D.D., was born at Jackson, Michigan, August 2nd, 1848, and entered into rest at Peking, November 24th, 1893.

He was the son of Rev. Elijah H. Pilcher, D.D., one of the pioneer preachers of the Methodist Episcopal Church in Michigan. His father was a man of scholarly tastes and attainments, and notwithstanding the inconveniences and hardships incident to his labors in the new and unsettled country, requiring much travel through unexplored forests and swamps, where, as was the custom with the early settlers, he often had to blaze his way with an ax, in order to retrace his steps, and preaching on an average twenty-eight times a month he managed to pursue his studies, on horseback or around the fire in the rude cabins where he was entertained. Believing that it would be of use to him in his ministerial work he studied and was regularly admitted to the bar, both in the State and in the United States Circuit Courts. He always took an active interest in education, and for six years was one of the regents of the University of Michigan. While stationed at Ann Arbor he also studied medicine and received his degree in regular course. He was the author of several books, and his literary labors were continued



up to near the time of his death. When partially recovered from a stroke of paralysis, which destroyed the use of his right hand, he learned to write with his left that he might continue his work.

Leander inherited much of his father's thirst for knowledge and love for teaching. He was at an early age fitted for college through instruction at home and in the public schools. He entered the university at Ann Arbor and passed through the Freshman year. Early in his sophomore year his father concluded to send him to the Ohio Wesleyan University at Delaware, Ohio, where he graduated in the class of 1867 at the age of nineteen—the youngest member of the class.

I well remember his first entrance into the college. The students were all seated in chapel waiting for the president to conduct the services. Presently he entered the room, followed by a venerable looking gentleman, accompanied by a slender youth, who seemed intensely interested in the scene before him. The father and son were introduced to the professors, and the boy was given a seat on the platform during prayers. After chapel services he was introduced to members of our class, and by his amiability, abundant good nature, fondness for sport, as well as evident literary abilities, at once won a prominent place in the class. His previous careful training made him excel especially in Greek and mathematics.

After graduation he entered the public schools in Michigan; the first year as principal of the high school in Pontiac, the second as superintendent of the public schools.

He was converted while in college, and near the close of his senior year became convinced that his future work was to preach the Gospel, though this decision was not generally made known, most of his associates thinking he had not changed his previous purpose to study medicine.

In 1869 he entered Union Theological Seminary in New York, but before he was able to complete his course he yielded to the urgent call of the Church for missionary recruits for China. The fact that one of his class-mates was already on the field, and another was appointed to come at the same time with himself, influenced the choice of the field of his future labors.

He reached Peking 20th October, 1870, and entered with enthusiasm and success upon the study of the language, which he acquired with unusual facility and accuracy. He was eager to enter into work, and when he had been here only three months went with me into the country. Although his vocabulary was necessarily limited he engaged heartily in selling books, and I remember his determination and persistency that every shop in the

villages through which we passed should at least know something of the books we carried and have the opportunity to secure them. Two months later, with the agent of the British and Foreign Bible Society, he made another trip of a month's duration through the Western portion of this province to Huai-lou. Concerning this trip he made the following entry in the mission history: "We travelled about 1500 *li*, visited the cities of Paoting Fu, Ching-ting Fu, Yi chow, Ting-chow and Cho-chou and fifteen *hsien* cities, besides many market towns and villages, in every one of which we left copies of the Word of God with all who showed an appreciation of it." The same year, in connection with other members of the mission, he visited Ho-chien Fu and made one long journey into Mongolia.

In 1874 he returned to the United States. Being temporarily employed in the mission rooms in New York he availed himself of the opportunity to continue his studies in Union Theological Seminary, which had been broken off on his appointment to China. In March, 1876, he graduated from the College of Theology of Boston University, and soon afterwards was married and returned to China. I need not detail the labors of his second term of service; preaching, touring and general evangelistic work occupied his time. He always manifested a deep interest in the instruction of children, and he was peculiarly successful in conducting Sunday schools. He took great pains in securing illustrations and helps that would attract the attention and impress the lesson upon the children. He preserved probably the only complete file in existence of the Sunday School Leaves, published by the Peking Committee. For several years he was the superintendent of the Sunday School in our mission, which outgrew the capacity of the chapel, and a second session had to be held especially for the outside children, and this second school will now have to be again divided; thus every Sabbath brought from six to seven hundred children under Christian instruction.

For six years Dr. Pilcher was stationed at Tientsin. While there, in addition to his regular duties, he filled the position of Vice-Consul about a year. The satisfactory manner in which he discharged the duties of the office was highly commended by the Minister in a despatch to the Secretary of State, in which he wrote: "The Legation regrets exceedingly Mr. Pilcher's resignation. During his incumbency at Tientsin by his energy, tact and good judgment he has rendered valuable service to our interests and to the government, and his departure from the port is universally regretted. And it is with great pleasure that I call the special attention of the Department to the ability and faithfulness with which he has discharged the duties of his official position."

In 1884 Dr. Pilcher for the second time visited the home land, principally on account of his wife's health. Leaving his family in the United States he returned to China in the autumn of the following year. At the annual meeting of that year he was appointed presiding elder of the Peking district, and also principal of Wiley Institute, which a few years later was reorganized as the Peking University, to which the remaining years of his life were devoted, having been elected president at the first meeting of the Board of Managers. Although for a time he was compelled to devote considerable attention to other duties, henceforth the energies of his life were given to building up the institution with which his name and work will ever be associated. All his previous training and missionary experience gave him peculiar fitness for the difficult task of laying the foundations and planning for the increasing efficiency of the university, where he hoped many of the youth of China would be prepared under the best Christian influence for future usefulness in both Church and State. In his work of teaching he felt the need of suitable text-books in several branches of study. He not only set to work himself to supply the necessary books but to interest others in the work, and many replies to the circular sent out by him for this purpose arrived when he was too ill to attend to them. Thus his influence was not confined to the institution with which he was immediately connected, but was being extended to the work of higher education throughout the empire.

One illustration of his character, which also was one element of his success, was his painstaking attention to the minutest details. He had a genius for systematic and orderly arrangement. Many evidences of this are seen in all the buildings and grounds of the university, in the rooms of the students, the arrangement of the catalogue, the preparation of the programmes for the public entertainments, and the neatness and taste displayed in his publications. But while he gave special thought in this direction his plans were not narrow. He looked forward to the future growth of the university in endowment, buildings, increase of students and spiritual results until it should be worthy of the name given it at its foundation. But he has been called away when it seemed to us he was just prepared for his grandest work. But after all his grandest work was the manliness of his Christian character. It was this that won for him the hearts of his students and impressed upon them the importance of consecration to the noblest purposes of life that made one of them declare that "Dr. Pilcher regarded us not as Chinese children but as his own children." It was this that won the esteem and love of all who knew him intimately.



It is to be regretted that Mr. Davis could not be here on this occasion, but a letter from him, though it was written with the freedom of private correspondence and with no thought of its being made public, bears such a tender tribute to the memory of Dr. Pilcher that I cannot refrain from quoting from it. In it he says, "I would like to write concerning our dear class-mate of early days, our colleague for more than a score of years in this alien land. But our three lives have been lived so much alongside, so intimately related that there is nothing I could say or write but you are familiar with.

Now that he is gone from our midst, our Delaware trio broken, the youngest of the three taken, I realize how much our lives have been intertwined. I can hardly think of an interesting event or pleasant occasion of my life for the last twenty-eight years with which he was not somehow associated. Side by side have lines of our lives run thus far, and I cannot yet realize that all has ceased, that no more will we hear his voice or see his familiar form. Our lives pass before my vision. I seem to see him again entering a stranger into our class at college; his frail, delicate looking body, his active mind, fun-loving spirit, his readiness in recitation, his mastery of all college boy larks, his jolly habit of shaking hands with every class-mate, no matter how often he met them, his ready wit, his endless pranks. I seem to see him as my room-mate the last terms of our college career, or guest in my father's home. College days over we were as intimately associated in Michigan. Through his father's instrumentality I found my way into the Detroit Conference. Again and again I visited him in his father's home, or where he was teaching. Scarcely a month passed without letters between us, until together we were appointed to join you in Peking. I shall never forget my surprise and pleasure when he wrote me from New York city that he had just offered to be one of the six young men Bishop Kingsley had asked for to go to China, nor the pleasure of my dear father over the fact that Pilcher was going with me, and we were to join you in this strange land. He assisted at the only wedding I ever witnessed in my own family. Together we came across Continent and Ocean. There were seven young men and one lady together in that company. Two sleep their long sleep, three have left the field and only Plumb and I remain, and a quarter of a century has not passed.

Of our early career in China I need speak but briefly. It is all familiar to you. You will remember the wonderful facility, ease and accuracy with which he acquired the spoken language. How those early years rise before my memory now! Again we are together during our first summer's wanderings among the mountains along

the line of the Great Wall for more than a thousand *li*. The wild roads, the numberless and often swollen streams, the wretched inns—bad eggs and bitter oat-meal. The delight with which we wandered over the Mongol plain alive with its strange nomadic life ; its herds of cattle, droves of horses, flocks of sheep and roving camels. At Kalgan we met Gilmour for the first time. And now McIlvaine, Gilmour and Pilcher lie sleeping in the land to which they all consecrated their superior talents. McIlvaine on the quiet hill-side at Chinan Fu, Gilmour here at Tientsin and our dear colleague west of Peking between his own first born and your darling children. Again I am travelling with him on many a shorter trip about Tsunhua, Ho-chien and Paoting Fu. Ever to be remembered incidents come back without my bidding ; friendly discussions arising out of the fact that one heard many sounds and the other saw many things, unheard by one and unseen by the other, for one was short of sight and the other dull of hearing.

He was at my side when I was married, and in my home he and his wife spent their first weeks together in China.

To us he was the methodical man of detail, our ready preacher in Chinese, efficient interpreter and accurate conference secretary. Of late years the growing preacher in Chinese was absorbed in the one work for which he seemed best adapted. That called out all his energies,—quietly translating or preparing book after book for school use ; working and planning for a greater future our school work, he himself promising increasing usefulness. How well I remember his saying on his last return from the United States, 'I have come back to give twenty years of hard work to China.' Eight years have passed away, and in the zenith of promise, in the midst of his years, his higher call came. He has answered to his new name in the roll-call before his Master's throne. His short life over, work done, rest entered upon. God takes the will to work for him as work accomplished and rewards in the fulness of His love. We are left behind ; we cannot help our tears when we think or try to talk of him. His memory will ever be precious to us. School-mate friend of early days and colleague of these long years. We will often long for a grasp of the quiet hand, or the sound of the voice forever still.

As for his work God has some plan which will become plain by and by. Rather the work was God's. To this worker he has said, 'Enough, come up higher ;' God will look after the future workers. Let us seek His will and do His bidding."

Dr. Pilcher had not been in robust health for the past two or three years, and was preparing to visit the United States next year for purposes of change and rest. During the summer he felt it

necessary, though against the advice of his physicians and friends, to spend much time in the city, although his family were at the sanitarium at the Western Hills. He went to the hills to bring his family into the city before annual meeting, and while there was suddenly attacked with an affection of the stomach, which but for the timely services of Dr. Wendt must have proved fatal. He was temporarily relieved from this acute attack and was able to be carried into the city, but with the exception of one day was not out of his bed again until the end came.

During the ten weeks of his illness his patience and amiability were remarkable, and he always manifested the utmost appreciation for anything that was done for his comfort. With the exception of the first few days he suffered little pain, and one day made the remark that there were many who were suffering more than he was. His mental faculties were perfectly clear up to the hour of his death. According to his life-long habit he kept accurate knowledge of all that was passing, and would call attention to the fact if the minutest omission or change was made in the treatment by those in attendance. Any information desired concerning any of his affairs he was able to give with perfect clearness. Only a few hours before his death he gave a clear explanation of some of his accounts, and remarked, "I am glad you asked me about this, for these items are all clear in my mind." It may be regretted by some that during his illness he spoke so little expressive of his faith and hope. A day or two before he died he said, "I am in the hands of a good Providence, and He cares." Only a few hours before the end his wife asked if he had any message to send the children, and he said, "Tell them my faith is strong," and after a pause, as if to comfort her, added, "And tell them I hope to see them next summer." At the beginning of his sickness he gave all necessary directions in regard to his affairs, and we know that in his life he laid the sure foundations of a blessed hope, and when prostrated by an incurable disease there was nothing to do but calmly await the call of the Master whom he so faithfully followed. But he left a statement of his religious experience, written a few years ago, that is more satisfactory than any statement made during his illness could have been. It is dated February 6th, 1887, and is as follows: "It is now twenty-one years since I received the assurance that God, for Christ's sake, forgave my sins. During all these years I have been as one dwelling upon a plateau of comfortable width, well up the mountain sides. Beneath me was the 'pit from which I was digged.' Before me was spread out the beautiful landscape filled with many a view of delight to the spiritual sense. But behind and above me towered the mountain with its brow bathed in eternal light, and from whose



crest the ever widening view stretched away in every direction clear up to the gates of pearl, through whose open portal streamed the glory that filled the soul of the dwellers upon the mountain top and shed some rays down the slope till they reached me, imparting some notion of what was above and beyond.

Year after year, and day after day, I continued to dwell there. Earnest men and women passed me in their journey toward the light that blazed overhead. They often stopped and urged me to go with them. With Bible in hand they pointed out the promises of our God which give assurance of a loftier experience and a broader vision. I often felt drawn to follow with them, but with decreasing satisfaction and diminishing pleasure continued to dwell upon my chosen terrace with its beautiful but narrow view. Each time I wished them God speed, and each time was left behind.

By and by these passers-by irritated me. I shunned their presence as much as possible. If obliged to listen to their stories of the wonders of the glory that shone above me I did so with indifference and looked upon them as visionaries. I put aside all their messages unread. I tried to persuade myself that the towering mountain and its crown of glory was a figment of the imagination, and that where I stood was the true height of spiritual desire. In this delusion I rested.

For seventeen years God has permitted me to preach the Gospel of love and salvation. He has placed me out upon the outpost in a most responsible position. I have tried to tell men of Christ, and from my own experience could point to the 'Lamb of God that taketh away the sins of the world.' Under my ministry men have from time to time seemed to yield, but seldom have they given themselves to Christ. There has always been some reason unrealized by me, because of which they have turned back when they were almost persuaded to become Christians. Once a friend asked me if there was any one in the world whose conversion I could trace to influences wrought through me. The question was a blunt one, and the questioner was hoping for a reply that would be an encouragement to him in his experience. My first impulse was to answer "Yes," but when my mind tried to fix upon any one who had been led to Christ by me I could find no one. Nor was it very satisfactory to say, 'God only asks of me to work, and leave the results with Him.' So far as I know there never had been any results to leave.

Within the last fortnight, by the kind exhortations of a friend and because of our intensified desire to help some who are about me, I have been forced to thoroughly review my whole Christian life and examine into the motives that have inspired what had seemed

to be my most praiseworthy acts. Prayerfully and tearfully I undertook the task. Beginning with my conversion one thing after another came up before me. The procession was long and the troop seemed good to look upon. But alas! with scarcely an exception a closer inspection revealed the fact that the goodness was in appearance only. Like so many of the processions seen on the streets of this city they were only beggars clothed in goodly array, not for their own good but to swell the train and magnify the name of my own self. I suddenly—and I must say it in justice to myself, for I verily thought during all these years that I was doing God's service—awoke to the fact that I had been striving 'to glorify *self*, enjoy God forever!'

Dwelling upon my little mountain terrace God's face has been hid from me, and only a few rays of His glory have fallen upon the spot where I lived. I have sung 'Arise my soul, arise' and have clung hard to things below. I have cried out, 'Nearer my God to Thee,' and then turned my back upon Him. I have with my lips said, 'O for a heart to praise my God,' and my heart said to praise *self*. I have exclaimed, 'Come Holy Spirit, Heavenly Dove,' and have not looked up for the blessing. My private devotions have not been seasons of communion with my Father, but times of formal adherence to habits formed in childhood. My Bible has been read only in a perfunctory way, because a professing Christian is supposed to own a Bible and read it too. But alas! its clean pages and unused condition testifies too truly to my neglect. It has been consulted at not infrequent intervals but much as one would consult an encyclopædia, and more frequently the cyclopædia has been consulted first. Its pages had never been illuminated for me, and I derived no pleasure from its perusal. The work for the salvation of immortal souls has been sort of a profession as far as I have exercised the sacred calling. Even here self and selfishness have been the inspiration and motive.

Humiliating as this confession is it is not half of what the Lord showed me, until in self-abasement I could have grovelled in the dust in agony of despair. A great weight of pain and sorrow seemed to be crushing through my very soul. Deeply did I repent and freely would I have done any penance if such would have been of avail in lifting the burden from my heart. I was overcome with amazement, and thankful beyond measure that God had so kindly spared me to see my sin in all its enormity. He heard my prayer for forgiveness, but there still lay before me the ascent of the mountain with its crown of glory and its crest of light. For a whole week I sought the path leading up. For some reason it seemed hedged up, and I could not make the start. Others about

me found the path, and from their altitude of desire attained beckoned me on, pointing out the path that seemed so plain to them, but was hidden from me.

I tried with God's help to remove self entirely from sight, but at the same time I was inclined to dictate to the Lord just where I ought to discover the way, and just how I wished the blessing. So long as I continued in this spirit the way was hidden from my view. Once I was almost ready to give up thinking the blessing was for me, and that the glory of the mountain top was reserved for others. For a while I tried to rest resigned in this thought. But I found I could live no longer where I had dwelt so long. I must either climb higher or sink lower. Encouraged by the words and experience of others I determined to rest in the promises and wait, expecting the answer in God's own time and way.

Yesterday at noon in our prayer meeting the pathway began to open up. The evening before, while exhorting the Chinese who had been seeking salvation, I had used the illustration of the persistency of a beggar in seeking alms. Good old Bro. Sun arose soon after, and dwelling upon the same illustration spoke of how often it was the case that the beggar became so engrossed in seeking that he fails to notice the gift that is thrown to him, and allows it to fall unheeded in the dust. I thought while others in the noon prayer meeting were telling their joys, 'Have I not failed to heed the gift already bestowed?' Finally I opened the pathway thus indicated. Then the light began to stream in, slowly filling the broken and empty vessel. Higher by faith I climbed until soon I stood upon the summit, all bathed in light with the joy that overflowed.

It was no vision or chimera of a disordered mind. I hungered and thirsted and was *filled*. Oh! blessed experience. O joy unspeakable! I had asked for a great deal, but the Lord gave me more—*exceedingly* ABUNDANTLY ABOVE ALL that I asked or thought.

I now stand on the mountain top. Clouds of doubt cannot rise to this altitude. The light that is all around, streaming forth from the throne of God, is too bright and all pervading to permit of a shadow. Here I want to dwell, not for my peace but for God's glory.

'Ye were sometime darkness, but now are ye light in the Lord.' Paul (Eph. v. 8.)

Signed, LEANDER WILLIAM PILCHER,

'A child of the King.'

H. H. LOWRY.



## Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*  
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

### *Notes and Items.*

THE Rev. J. H. Judson's translation of the work on Conic Sections by Loomis is now published and on sale at the Mission Press; price 25 cents per copy. It is a neat looking book of 50 or more leaves closely printed, and uniform with the mathematical and other works by the same author that have been translated by other missionary educationists, viz., Algebra and Arithmetic, by Dr. Mateer; Astronomy, by Rev. W. M. Hayes, and Trigonometry, by Dr. A. P. Parker. The latter work will soon make its appearance, and then the series will be complete. The various mission schools and colleges where mathematics is taught will find these text books invaluable, while native mathematical students all over the empire will doubtless gladly purchase them, in order to understand more clearly our Western systems of calculation. This series is not of course intended to take the place of the various larger works previously published in Chinese on the same subjects, but rather to supplement them, or go before them to prepare the way. The Conic Sections, like some of its predecessors, has no vocabulary of terms in English and Chinese appended to it. This is evidently an oversight. Both Chinese and foreigners would reap much benefit from such a vocabulary, which would not involve a great expenditure of time or money, and in fact every school and text-book should have one.

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A Chinese work on Acoustics, by Rev. W. M. Hayes, of Tengchow, translated chiefly from Ganot's Physics, is now in the course of publication. It will be well and fully illustrated, and will be uniform with the Treatise on Light or Optics, by the same gentleman, which is now ready, or nearly so, for the binders. Both of these works are specially prepared and designed as text-books for school and college use, and thus differ from the translations of treatises by Tyndal on the same subjects, issued from the Kiangnan Arsenal some 15 years ago, although it is to be hoped the nomenclature will be found to be substantially the same.

Dr. Edkins' series of 16 vols. of Scientific Primers in Chinese, published by the Imperial Maritime Customs press, ought to be better known and more widely used in our mission schools. They are all scholarly translations of standard English works, and are more or less suitable as school books. At any rate a set of these most useful and beautifully printed treatises ought to be found in every mission school or college library. The price is only Taels 4 for the 16 volumes, which are also sold separately. They can be obtained from the Mission Press or the Chinese Scientific Book Depot, Shanghai.

Rev. Dr. W. A. P. Martin's Mathematical Physics in Chinese, after a series of unavoidable delays, is now nearly through the T'ung-wen College press in Peking, and may be expected during the coming spring. This work will prove of great value to those few schools and colleges where the higher branches of mathematics and physics are taught. Dr. Martin's second series of Haulin Papers in English, which is now being printed at Tientsin, will be an important accession to our limited knowledge on such subjects.

The Rev. M. C. Wilcox, of Foochow, has the intention of preparing a history of the United States of America in Chinese. His previous courses of study have fitted him in an eminent degree for the task which, it is hoped, will be accomplished during the present year. Such a book, in good style and up to date, is needed for school and general use.

At the triennial meeting of the Educational Association of China it was resolved that "a descriptive catalogue of all the literature published or adopted by the Association, containing the name of the original work, its style, whether in Mandarin or Wên-li and its price," should be compiled and form part of the Records of the Meeting. Owing to the absence of the general editor from China this catalogue could not be drawn up and published with the Records. The deficiency will be rectified shortly. The list of works is much enquired for.

Professor Russell, of the T'ung-wen College, Peking, expects to issue his translation of Loomis' Astronomy early in the spring.

The general demand for a new edition of Chapin's Geography will be satisfied, it is hoped, within a few weeks.

A vocabulary of terms in English and Chinese to accompany Rev. G. S. Owen's translation of a Treatise on Geology, is now in the printer's hands. The treatise was printed by the School and Text-book Series Committee ten or more years ago. This vocabulary is "better late than never"!

Paragraphs, however brief, on subjects of general interest connected with education in China, will always be gladly received by either of the editors of the Educational Department.

A compendious treatise on Zoology, by Mrs. A. P. Parker, of Soochow, with good illustrations reproduced from the original pictures, by photo-lithography, is now completed, with the exception of a few pages. It will be an important addition to our list of school books in Chinese.

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### *Pecuniary Aid to Pupils.*

BY REV. SAMUEL COULING.

[English Baptist Mission.]

IN England this year Winchester school celebrated its 500th anniversary. The last surplus of the English budget was used to provide free education. A bishop founding a school a hundred years before the discovery of the New World so stable that it remains after 500 years, yet so capable of adjustment to the changing possibilities of education through the centuries that it still stands in the front rank of public schools; on the other hand a great state using its surplus wealth to educate the children of the lower and middle classes; these are facts which might even appeal to the imagination of a Chinaman, and which show us, in a striking way, how much has still to be done for true education in China.

It is of course understood that in a paper like this we mean by education, that education which is recognised in all civilised countries as such; that which China, in spite of her literature and philosophy, has hardly begun to acquire, though she is beginning to recognise the need of it; that education which in China we call Western education. In such a paper it must also be taken for granted that we treat of such education, given under Christian influences, in mission schools or elsewhere,—Western in method, Christian in character.

With regard to pecuniary aid it may be said in general that pecuniary aid always is given for educational purposes in all lands. Very few people pay the entire cost of their own education. In the village dame-schools, where some of us made our first acquaintance with the A B C, the fees did perhaps cover all the expenses of the institution, but in after-life it was not so. Edinburgh University has a holiday right in the middle of its winter session; it marks the date when in olden times the students' stock of meal would be running low and a day was necessary to go home and fetch more



Few go home on "meal-day" now perhaps, but neither in those poor days nor in these rich ones did the student pay all the cost of his education. The class fees fall short of the professors' salaries by some £15,000, while the fees for matriculation and graduation also fall short of the general expenses by £8000. And so it is with other universities, with our theological colleges and our primary schools. Pecuniary aid is given to the pupil in the form of parliamentary grants or endowments by the 'pious founder' and good men who came after him, or in other cases the current subscriptions of those interested in a particular institution provide an education for the student, which his fees alone would never buy.

So it must be in China; few comparatively speaking will be able to pay entirely for a good education; the only question is, where is the pecuniary aid to come from? It might come from the State, but it will not. The State or its statesmen may provide a few solitary institutions like T'ung-wên-kuan, but we shall wait long to see the State provide sound education for the common people, and longer before it provides a Christian education. The aid may come from accumulated endowments by wealthy natives, but not yet. The rich or learned, who will care for the intellectual welfare of the masses or of the later generations, are not yet born again. Such matters take time, and the spiritual ancestry of the Chinese in their native land is short. In fact we foreigners are the spiritual fathers to the native Christians, and in the present state of things it is the duty of the Church in America and England to supply the lack of such men as will no doubt arise in the Church later on, and provide for its educational needs.

Happily the missionary societies generally recognise this to some extent, and nearly all spend some money in education, but still they fail to see how great their opportunity is. There was a time in the early history of the Church when the teachers' chairs were all in the possession of the Christians. That time should be repeated in the history of the Chinese Church, and when the people as a whole awake to the value of the new learning they should find it in the hands of the Christians. The Church cannot afford to go without both the prestige of being in the van and the power that that position will give when China awakens. But this will require a speedy and much more liberal application of money for educational work.

It is of the first importance to consider the effect of such pecuniary aid, both on the Church and on the individual. The effect will be a mixture of good and ill as in most courses that we adopt for doing good. What we have to ask is whether the good is greater than the ill; what we have to do is to minimise the ill-effects and preserve the good.

In supporting or helping the child we to some extent relieve the parent. Our object is not to benefit the parent, but the parent revels in being benefitted and cares little about our object. We are likely thus to encourage covetousness, greed and hypocrisy. This evil is not wholly avoidable, but it is our duty to educate the parent as well as the child, though not as important a duty, and we must therefore insist on seeing some progress made in the direction of self-support in our schools. There was a stage when it may have been justifiable to pay children to come to a Christian school; the second stage is when they pay nothing for their education and get nothing but education, but we must aim at bringing them to the third stage, when they will be willing to pay for what they learn. If I may illustrate from our own school\* we require from the parent of each scholar a minimum subscription of 5000 to 6000 real cash (\$5 or \$6), because this is just about what it costs in this district to feed a boy living at home. Of course it costs us a great deal more to keep the boy in school, but it satisfies us if the parents do not save by letting their children live on foreign money. If a family really *cannot* pay this sum the boy is most likely not worth educating from a Church point of view; if they *will* not, then we try to teach them their duty, and at any rate there are plenty more that will. On the other hand, when parents are better off, we require \$10 or \$12 per annum, and as this is much more than would be required for their food, if living at home, we consider they are paying something for their education also, and are thus approaching the position of the scholar in Western lands; while none the less the bulk of the expense falls on the missionary society, just as it does on the government, the endowment fund or the outside subscriber in the West. In this way we try to educate the parent at the same time with the child.

So much for the effect of this pecuniary aid on the parent and the Church. As to its effect on the scholar it is much less likely to be harmful. In all times and countries it has been accepted that there is no disgrace in receiving help for education. Many a theological student in England pays nothing for his food throughout his course, and is not ashamed. But besides this, the natural boy is notoriously without care as to where his food comes from; let there only be enough. Dr. Arnold said that boys were altogether devoid of gratitude in receiving benefits; it may also be said they receive them without shame; they take all things for granted. Thus a boy may be educated, fed and even clothed by the mission without getting much harm from it; the harm would go to the parents.

At the same time we cannot be content with 'doing no harm. The scholar is with us for years; it is strange if we cannot awaken,

\* English Baptist Mission, Shantung.

in him that sense of independence which we look for in vain in his father. He may learn that while there is no disgrace in poverty and none in receiving education free, there is disgrace in allowing others to provide what could be and ought to be provided by oneself, and every boy who receives foreign aid during a course of any length should leave school not ashamed that he had received charity, but with a distinct feeling that he was under an honourable obligation. I myself send an annual subscription—a very modest one—to the college where I studied, not in repayment but in acknowledgment. My elder scholars know a fact like this, and I hope that years hence many of them will do the same in affectionate remembrance of their Alma Mater. It would be interesting and instructive to know to what extent the early established schools can show instances of 'old boys' sending gifts in acknowledgment of the education they received.

There is one way in which poor students all over the world receive help and honour at the same time by scholarships, bursaries, etc. The time hardly seems come as yet for any large extension of this plan in China, partly because such scholarships ought to be founded by native liberality rather than by foreign, partly because in so many schools a boy gets as much without a scholarship as he could get with one.


As to the question whether our help should be confined to the household of faith or not there are at least three good reasons why it should: 1st. Because of the prestige and power thus given to the Church in its future wars with hostile heathendom. 2nd. Because other things being equal a Christian or a lad of Christian stock should be a fitter recipient of mental and moral training; *the* truth should make him more capable of receiving, assimilating and using *all* truth. 3rd. Because to educate the Church is as much as we can do, and if it has the first claim upon us, as no doubt it has, we can hardly do much besides.

There is now a Church in China, a constantly growing one; its members are called of God, elect, precious; all things are theirs; we should be zealous to minister to them, to give them of their own, to bring to them that enlightenment of mind, that knowledge of God's creation, that power of intellect which derive from what we call education; God, as we see in the circumstances of the case, has called us to give as clearly as them to receive; let it be done with all liberality and goodwill, taking care on the one hand not to cause the weak to stumble by exciting their cupidity, on the other hand not forgetting with all our giving to give understanding, so training the moral sense of the young that the next generation will be manly, generous, independent, instead of servile, self-seeking and mean.



## Chemical Nomenclature.

BY REV. G. A. STUART, M.D.

S some of the readers of the RECORDER know, the writer is compiling a comprehensive work on chemistry. It is hoped to have the portion on inorganic qualitative analysis and the vocabulary ready early in 1894. In the preparation of this work he has been confronted with the difficulties of a faulty, inexpressive and incomplete nomenclature. This fact has rendered it advisable to make a few practical suggestions at this point on the subject of scientific nomenclature in general and of chemic terms in particular.

All of the scientific terms at present in use in China have been adopted by, or through, the influence of Westerners. To give to China a faulty scientific nomenclature, or to perpetuate the faults of Western terms by slavishly translating or transliterating them, will surely be nothing to the credit of Western educators. We now have two Committees on Revision of Nomenclature—one of the general missionary body and one of the Medical Missionary Association. It would seem to be wisdom on their part to attack this question as if they expected to settle it for all time. They should endeavor not to leave anything with the expectation of its being changed within the next generation. It seems to the writer that something like the following rules should guide them in their duties:—

1st. To retain no term at present in use, however venerable its associations, when a *better* term can be found.

2nd. Not to transliterate a Western term when it can be translated, even though the rendering be rather “far-fetched,” and it be necessary to give a special technic meaning to the Chinese term.

3rd. To translate, for use in text books, only the most modern and the most expressive terms. Old terms and terms not technically correct might be put in an addendum to their report for use by those who desire them. But the *preferred* term should be the one that most nearly describes the object. It is not worth while to transmit the inaccuracies of Western common terms, simply for the present convenience of a few Western teachers.

A thorough revision of terms is more practicable at the present time than it ever will be again. The editions of many of the text-books and scientific works are about exhausted, and new editions

can easily be made with the new nomenclature. Many works now in preparation are only awaiting the action of these Revision Committees, in order to have a settled terminology before publication. Let us, therefore, have a thorough revision and a useful and usable vocabulary.

And now for a few suggested changes in chemic nomenclature. First of all, the present term for nitrogen (淡) should be changed. While answering to the requirement that the character should, if possible, express some quality or function of the object it represents, this term is most unfortunate. It is evidently meant to represent nitrogen's use as a diluent of the atmosphere. At the same time 淡 is almost the only term that can be used in the sense of "dilute," or to express the operation of dilution, and sometimes most confusing combinations occur. As e.g., 淡綠強酸 in chemic terms may mean either dilute hydrochloric acid, or nitro hydrochloric acid. Other instances of such confusion might be given. Dilution of the atmosphere is not the only, nor indeed the most important function of the element nitrogen. It is *the* essential element of all *living* things; the activity and change characteristic of all *living* things are only found where this element is present. Nitrogenized bodies are a necessary part of the food of all organic life. Plants consume it as ammonia, while animals use it largely in the form of the albuminates (Parkes. op. cit.) Therefore a term meaning the *vital*, or *energising* element would be descriptive of its most important function. In these senses either of the characters 活, 潤, or 澤 could be used. The writer's preference is in the order named. Either of the terms is not open to serious objection, and would be most useful as expressing a very important use of the element, not only to students of medicine but to all classes of students. The character 硝, which is an approximate translation of the Western term, is not usable for three reasons: 1st. It perpetuates the misconception of this element's important use, which gave rise to the name "nitrogen", lit. nitre producer. 2nd. It is the common name of an article of commerce in China, which article contains not only nitre but also salts of sodium and of other bases. The use of such a term would be misleading and confusing to the Chinese student. 3rd. As the source of pure potassic nitrate, as well as of other salts, 硝 must be constantly used in descriptive chemistry, and this term would therefore be open to the same objection offered to 淡, viz., that it would be used with two distinct technic meanings in the same book, and that such use would produce confusion rather than simplicity.

Another change that would tend to simplify terms very much is the discarding of 強 from the names of the mineral acids and the

using of simply the name of the distinguishing element with 酸. As e.g., 綠酸, 硫酸, 活酸. To these may be prefixed certain terms to designate the grade of the acid. The use of 强 and 養 in the names of acids I regard as a meaningless expedient, and inasmuch as their use is entirely unnecessary they should be at once discarded. The use of 養 is particularly objectionable since the one so designated is not peculiarly an oxygen acid, but all grades of acid, except the hydro-ic, contain oxygen. I propose to use 上 as a prefix to represent the Western -ic, or -ate; 下 for -ous, or -ite; 弱 for hypo-ous, or hypo-ite; and 强 for per-ic or per-ate. The ides will require no prefix, except where more than one with the same base occurs; when to the ous-side 單 may be prefixed and to the ic-side 雙. The following list will give an idea as to how these terms are to be used:—

輕綠酸	Hydrochloric Acid,	HCl,
弱綠酸	Hypochlorous Acid,	HClO.
下綠酸	Chlorous Acid,	HClO.
上綠酸	Chloric Acid,	HClO <sup>3</sup> .
强綠酸	Perchloric Acid,	HClO <sup>4</sup> .
火煉酸	Pyrophosphoric Acid,	H <sup>4</sup> P <sup>2</sup> O <sup>7</sup> .
單綠汞	Mercurous Chloride,	HgCl.
雙綠汞	Mercuric do.	HgCl <sup>2</sup> .
單綠鐵	Ferrous Chloride,	FeCl <sup>2</sup> .
雙綠鐵	Ferric do.	Fe <sup>3</sup> Cl <sup>6</sup> .
上綠銨	Potassium Chlorate,	KClO <sup>3</sup> .
弱綠銨	do. Hypochlorite,	KClO.
强錳銨	Potassium Permanganate,	KMnO <sup>4</sup> .
下硫銨	Sodium Sulphite,	Na <sup>3</sup> SO <sup>3</sup> .
綠銨	do. Chloride,	NaCl.

The character 酸 should not be used in the names of salts with organic radicals. These salts are not nearly all acid in reaction, and 酸 is therefore misleading. The characterizing term of the radical with the name of the base is sufficient to express all that is needed, e.g., 葡銨, 檸檬鐵, 醋銨, etc. The use of 雙 to designate acid, or "bi" salts is also the perpetuation of an inaccuracy. All such salts should be distinguished by the use of 酸 as 酸葡銨, 酸炭銨, etc. I would also do away with the meaningless 哈喇 and use "basic, middle and acid character" (底, 中立, 酸, 性) in expressing a salt's reaction.

These are a few of the many changes that might be made, and all would tend to make the nomenclature more simple, expressive and uniform.



## Correspondence.

CHINESE NAME FOR Y. P. S. C. E.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: One of the important matters in connection with the Y. P. S. C. E. in China is the choice of a Chinese name which will be uniform for the whole empire.

It is hoped that the name may be officially determined at the first convention to be held next June. But meantime there should be a general consensus of opinion. It is desired that all persons using a name, or who have a choice for a name, should send the same to the General Secretary at Shanghai, together with the reasons for the preference.

W. P. BENTLEY,

*General Secretary.*

(Vice Rev. C. F. Reid, resigned.)

FINAL K IN THE SHANGHAI DIALECT.

If the editor of the CHINESE RECORDER questions the existence of *k* in the Shanghai dialect will he not ask a native to say *lok-sih* for it is *snowing*, or *mak-sang-nyen* for a stranger, or *pak-sing*, the people, or *ch'uk-su* for vegetarianism? He will then admit that final *k* is in the Shanghai dialect. Final *t* and final *p* have died out long ago, but *k* still remains in such examples to attest what the old language was. It is heard best before *s*, but it is also heard before *t*. If any one does not feel sure let him ask other foreigners, especially those who have never learned any dialect but that of Shanghai. There can be but one answer I think. There are other examples: *pek-sing-dzang*, black heart; *dók-sû*, to read aloud; *tek-sing*, virtuous disposition; *hok-sang-tsai*, pupil; *tók-sû*, egg plant.

J. E.

[We are sorry to have to disagree with Dr. Edkins in the above, but we do so *in toto*.—Ed.]

THE USE OF THE TERM 玉皇, YÜ-HWANG, ADDRESSED TO MATHETES.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Yü-hwang as a title does not, I believe, occur in any ancient book. It is not in the *Tau-tê-king*. Nor is it in *Chwang-tsî*, nor in *Lêé-tsî*, nor in *Hwai-nan-tsî*. Mayers was an accurate student. He made marginal notes on his Chinese books, and was in the habit of referring to them in his researches. He is likely to be quite correct in his quotation in p. 127 of the Chinese Reader's Manual respecting the date of the inaugurating edict, which gave Yü-hwang his title A.D. 1116. Mayers made a special study of the Tang and Sung dynasties.

I have looked up the passage. It says, in the ninth month the emperor visited the temple called 玉清和陽宮, Yü-ch'ing-ho-yang-kung, and conferred the honourable title 玉帝徽號, Yü-ti-hwei-hau. The full title was 太上開天執符御曆含真體道昊天玉皇上帝. Liu Ling-su is condemned by the Confucianist historian as deserving death for his misguided teaching. For it was by his advice that the emperor gave the title. The emperor went himself to the temple, holding in his hand the jade tablets in which the name was inscribed. He then conferred the title as above given.

The title 玉帝, Yü-ti, was, I think, first used about four centuries after Christ. I have lost the volume in which it is used, so that I cannot verify the statement now.

In the early Taoist authors *ti* (帝) is used for God. The examples of this are very numerous. *Shang-ti* is used in the early Confucian classics for God. In the *Yi-king* *ti* alone is used. In the *Öder ti*

is often employed, but so also is 上帝.

It seems to me quite clear that the Taoists from time to time invented names and legends much as they pleased. Doubtless Liu Ling-su thought he had gained a great triumph when he persuaded the emperor to act as he did. The tradition of God's existence and greatness has lasted with the Chi-

nese nation from the earliest times. The Buddhists failed to destroy it by refined logic, the Taoists failed to hide God from the view of China by wrapping it up in legend. This is shown by the circumstance that the Confucianists reject both the Buddhist and Taoist view and keep to that of the classics.

J. EDKINS.

## Our Book Table.

約伯釋義. An explanation of the Book of Job. By Rev. J. Jackson, Kiukiang, 1893.

On receiving this volume it seemed to us a venturesome undertaking. Many points required to be considered in the case of such a work and claiming high qualification for the purpose. The age, authorship and subject matter of it all demanded special and careful investigation as if only an accomplished expert could meet the requirement. And this all the more when the work was to be done in Chinese and in a style adapted to the understanding of the native readers. However we have looked into the volume and can only express our very great appreciation of it.

The brief introduction gives us a view of the antiquity and value of the original book and the manner in which the commentator prosecuted his work. He sought only to impart his ideas to the native teacher who conveyed them in appropriate language to paper and so gave them in a form and style suited to the comprehension of his readers. Following this the author indicates in four chapters the contents of the book, the circumstances connected with it, the general import of it, the time in which it was composed and the "friends" mentioned in the course of it. There is much valuable information

under these heads for Chinese readers, and the whole is suggestive to them of views and ideas as to the ways of God to man, both in personal experience and social life. This aspect of the case, as depicted in the book before us, is profoundly interesting, and while meeting the speculations and theories of the Chinese, often expressed in their proverbs and moral writings, a flood of light is poured on the subject by the work in hand, calculated to do good service, alike in the Church and outside of it. We value the book very much on this account and thank the commentator for undertaking it and for doing it so well, describing as it does the common experience of human life and explaining in some degree the mystery connected with it.

Turning to the body of the book we are interested to see the way in which our author proceeds. At first he notes the general import of a few verses, which he places at the head of the commentary, where he gives a large amount of information on the points underlying the verses in question. Almost every variety of detail is given in each case—moral, geographical, historical and in the line of practical application. Numerous references are made to other passages of Scripture in corroboration of the subject under discussion, but not in a dry and

uninteresting way. No one can read these comments without recognizing the carefulness and research with which they have been made and the aim of the author to make the work useful and instructive. We have thus, in a few words, indicated the course followed out by Mr. Jackson, and commend most highly his labours to shed light on the incidents contained in the book and on the problems suggested by it. We regard such a commentary as this as of great value for our most intelligent native Christians, and earnestly encourage our missionary brethren to make use of it in their Bible classes, or for the private study of those more advanced in religious knowledge. We believe it would do good service among such, as akin to sentiments widely entertained by thoughtful and inquiring minds, but on which they require the light that revelation alone can give. At the close there is an attempt to give a new translation of the sacred volume, which may be of use to some who wish a simpler style than obtains in the more classical version. W. M.

*A Short History of China:* Being an account for the general reader of an ancient empire and people. By Demetrius Charles Boulger, author of a "History of China", "England and Russia," &c., &c. W. H. Allen & Co., London. For sale at Kelly & Walsh's, Shanghai; price \$6.00.

The scope and design of this history may be learned from the author's preface, which we quote entire: "As China has now taken her place in the family of nations it is unnecessary to elaborate an argument in support of even the humblest attempt to elucidate her history. It is a subject to which we can no longer remain indifferent, because circumstances are bringing every day more clearly into view the important part China must play in the changes that have become imminent in Central Asia, and that

will affect the security of our position and empire in that continent. A good understanding with China should be the first article of our Eastern policy, for not only in Central Asia but also in Indo-China, where French ambition threatens to create a fresh Egypt, her interests coincide with ours and furnish the sound basis of a fruitful alliance.

This book, which I may be pardoned for saying is not an abridgement of my original work, but entirely re-written and re-arranged with the view of giving prominence to the modern history of the Chinese empire, may appeal, although they generally treat Asiatic subjects with regrettable indifference, to that wider circle of English readers on whose opinion and efforts the development of our political and commercial relations with the greatest of Oriental States will mainly depend. To the strictly historical narrative I have, at the suggestion of several competent authorities, added, by the courteous permission of the *Times*, the description I wrote in 1889 for that paper of the mode in which China is governed."

Such a work as this is a sign of the times. It is a mark of the world's progress. It is an indication that China has come to occupy a place of permanent interest and significance in the minds of Europeans. Such a work was practically impossible thirty years ago for want of both writer and readers. For, until quite recently, to most Europeans, as Prof. Max Muller has said, the Chinaman was a joke; and, in the words of Dr. S. Wells Williams, "most people in Europe and America have regarded the civilization of the Chinese as but little removed from the Hottentot or the American Indian." But these wholly inadequate and unjust notions of this great empire and its people are gradually passing away, and Mr. Boulger's book, while it indicates that Europeans are coming



to take a more serious and appreciative view of China and the Chinese, will do much to establish a solid basis for such views and confirm the opinion of those who have felt the injustice, not to say absurdity, of much that has hitherto passed current among Westerners with regard to this people.

It is true that Mr. Boulger is not the man, perhaps, that most of us who live in China would have chosen to write a history, even a short one, of this country. He has, we believe, never been in China; knows nothing of its language and literature, and is obliged to take all his information at second hand. Hence it has been impossible for him to avoid a good many mistakes in detail that one acquainted with the language and the native histories would not have made. And yet we are bound to admit that notwithstanding the limitations under which he was placed he has done his work well and has produced a book which, while it is written in an easy attractive style, contains a large fund of information about the history of this great empire and its people with which all who are interested in the progress of the country should make themselves familiar.

As stated in the preface, Mr. Boulger has written the book "with the view of giving prominence to the modern history of the Chinese empire." Hence the ancient history is very briefly summarised, and the most of the work is taken up with the modern history. The author evidently considers that the modern history begins with the Manchu conquest and the advent of Europeans to the country, as he devotes nearly three hundred pages to this period and less than one hundred to all that precedes it. In fact only ten pages are given to the really ancient history of China, viz., down to beginning of the Han, a period of time covering some two

thousand eight hundred years. There are indeed abundant materials for writing the history of the early ages of this people as well as of modern times down to the end of the Ming dynasty. But they are still, for the most part, locked up in the Chinese language and await the exhaustive, not to say exhausting, labors of some one or more sinologists who shall wade through the mighty mass of the Twenty-four Dynastic Histories, *The History Made Easy*, &c., &c., and tell the world in plain English what the Chinese have written about their own history during the lapse of nearly four millenniums.

Mr. Boulger has evidently drawn the materials for his history, down to the beginning of the present century, mostly from the writings of the French missionaries. For he says, on page 177, that "what the French were unable to attain in the domain of commerce they succeeded in accomplishing in the region of literature. They were the first to devote themselves to the study of the Chinese literature and language, and what we know of the history of China down to the last century is exclusively due to their laborious research and painstaking translations of Chinese histories and annals." But for the history of the present century our author seems to have drawn largely on the writings of Protestant missionaries and British officials in China. This is strikingly shown in the different manner of romanizing the names of persons and places. In the first part of the history proper names are romanized according to the system, or no system, followed by the French missionaries, while the names occurring in the latter part of the history are romanized according to the English powers of the letters and the system, or no system, followed by English writers. This, though it was to be expected in the case of an author who has never

studied the language, is at the same time very unfortunate. For while it bodily disfigures the book it also destroys the unity of the history and is confusing and misleading to the uninitiated reader.

There are other mistakes in the book growing out of the author's inability to consult original sources of information. For instance, on page 2, he says that "Hwang Ti, which means Heavenly Emperor, was the first to employ the imperial style of emperor, the earlier rulers having been content with the inferior title of Wang or prince." Our author has got the "Yellow Emperor" and T'sin Shi Hwang Ti badly mixed, though the reigns of these two monarchs were separated by a space of nearly 2500 years. Again on page 16 and also on page 26 he writes of the *province* of Honan as if it were a *city*. On page 83 the capital of the province of Kansuh, Lan-chow-foo, or Lan-chou-fu, is called *Lon-che-foo*. Such mistakes are frequent, too frequent in fact for one's sense of confidence in the general accuracy of the book. But we need not, perhaps, lay too much stress on such slips as these. They are, after all, of minor importance, and the book may be considered reliable in regard to the essential facts of the history of China. The author writes *con amore*, and his evident interest in the subject must be allowed to atone for such minor inaccuracies as are not essential to the main subject, while his thorough appreciation of the country and people about which he writes will give the reader a just view of the many sterling qualities of this great people as exhibited in their past history.

An article on "How China is Governed" is added at the end of the history proper. This gives a fairly clear and comprehensive view of the Metropolitan and Provincial Government of the Empire. This is followed by a Chronological Table

and an Appendix containing the various treaties between England and China. A copious Index closes the volume.

The perusal of this book raises many questions which, if there were space, it would be interesting to discuss, as, for instance, the question of the origin of the Chinese, the causes of their long continuance as a nation, the number of the population (see a rather remarkable statement on this subject on page 179), the opium question (about which the missionary body of China, whose opportunities for observation and the formation of correct opinions must be acknowledged to be better than those of any other foreigners in China, hold opinions entirely opposed to those expressed by Mr. Boulger), China's foreign relations, etc., etc.

The book contains 496 pages, including 120 pages of Appendix and Index, substantially bound in cloth, and has the very desirable quality of lying open of itself on the desk.

Mr. Boulger's first attempt at writing a history of China was, probably, not a very great success. He has, however, not been deterred from trying it again, this time on a smaller scale. The present volume will, in all probability, meet with a much wider circulation than the ponderous tomes of the previous work.

A. P. P.

#### REVIEW OF SHEFFIELD'S THEOLOGY

BY REV. JOHN W. DAVIS, D.D.

神道要論. *Systematic Theology*. By Rev. D. Z. Sheffield, D.D.

Dr. Sheffield came to China in 1869, almost a quarter of a century ago. For many years he has been teaching in the theological school established by the American Board of Commissioners of Foreign Missions at T'ung-chow, near Peking. The work before us is his third

great contribution to the Christian literature of China. His General History of the World and his History of the Church, A.D. 1 to 600, have been for some years in the hands of missionary teachers and their pupils. This work, like the others, is printed on white Chinese paper from wooden blocks in bold clear type, and is almost entirely free from typographical errors. It is bound in paper in six thin octavo volumes, which are enclosed in a blue cloth case. In bulk it is equivalent to four or five hundred pages, like the one before my reader. The subject matter is presented in the shape of full answers to leading questions, so that it is a Chinese counterpart to Hodge's Outlines of Theology. It is written in an easily understood literary style, which combines clearness and dignity, neither marred by colloquialisms nor obscured by pedantic classical allusions.\* In 1876 our author published a short Treatise on Theology (神道簡畧), of which the present work is an enlargement. It is the autumnal fruit of study and experience continued through a score of years. The author, instead of making a translation of some foreign work, has prepared a compendious treatise adapted to the wants and comprehension of Chinese theological students. Dr. Martin, of Peking, in 天道溯原, Heavenly Doctrine traced to its Source, and Dr. John, of Hankow, in 德慧入門, The Gate of Virtue and Wisdom, have prepared two excellent works on the Evidences of Christianity. Dr. Alexander Williamson, lately deceased, has in 格物探原 given us a valuable treatise on Natural Theology. His plan is to take a wide discursus over a given field—astronomy, geology, botany or che-

mistry—and lead his readers from the study of things made to the knowledge of the Almighty Maker. The missionaries of the Church of Rome have written many works on theology, as any one may see by examining Wylie's Notes on Chinese Literature. The work of Dr. Sheffield differs from all these, in that it is a systematic survey of the whole field of theology. Its scope may be seen from the Table of Contents which I give in full:—

Vol. I. Introduction to Theology : eleven chapters, 1-11. 1. Sources of theology. 2. God's reasons for giving the Bible to man. 3. The Bible is God's revelation to man. 4. The authors of the Bible were inspired by God. 5. Agreement between modern and ancient versions. 6. Apocryphal writings. 7. Mode of transmitting the Bible from ancient times to the present. 8. Prophecy and Revelation. 9. Miracles and Revelation. 10. The Divine origin of the Bible proved by the spiritual benefits derived from it by believers. 11. The Bible is the original source of the great doctrine of man's salvation.

Vol. II. Theology : five chapters, 12-16. 12. Sources of man's knowledge of the Lord of the universe. 13. God's method of revealing Himself. 14. Errors concerning the nature of God. 15. The attributes of God. 16. The doctrine of the Trinity.

Vol. III. Cosmology : Eight chapters, 17-24. 17. God's creation of the universe. 18. Angels and evil spirits. 19. God's preservation and government of His creatures. 20. The decrees of God. 21. The creation of man. 22. Man's free will. 23. The sources of our judgments as to right and wrong. 24. The fall : literally, how man became drowned in sin.

Vol. IV. Soteriology : twelve chapters, 25-36. 25. The incarnation of Jesus and its relation to man. 26. The dignity of man re-

\* As to terms, 上主 and 主 are used for God ; 聖靈 for Holy Spirit ; 神性 for Divinity as opposed to 人性, Humanity.



vealed through Jesus. 27. The person of the Redeemer at once divine and human. 28. The offices of the Redeemer—prophet, priest and king. 29. Predestination. 30. Effectual calling. 31. Regeneration. 32. Repentance toward God. 33. Faith. 34. Justification. 35. Sanctification. 36. The perseverance of the saints.

Vol. V. Eschatology: five chapters, 37-41. 37. Death and the future state. 38. The resurrection of the body. 39. The second coming of Jesus. 40. The judgment-day. 41. Everlasting rewards and punishments.

Vol. VI. Ecclesiology: six chapters, 42-47. 42. Prayer. 43. The observance of the holy day. 44. Baptism. 45. The Lord's Supper. 46. Confessions of faith and creeds. 47. Church government.

Taking up these divisions of his great subject in order the author discusses them in a didactic manner. Occasionally his tone is controversial; this is in dealing with the erroneous teaching of the Church of Rome. I will give but one illustration of his style, selecting for this purpose his analysis and criticism of Confucian materialism, which I translate, first presenting that which precedes the discussion of materialism.\*

\*I use this term materialism for the sake of brevity. The full expression is

"As to the way in which we come to know God, man, conscious that there is a living spirit within him, readily arrives at the thought that there is a great invisible eternal Spirit. Knowing that the construction of the universe displays a wonderful intelligence he easily traces this to an intelligent God. Seeing in the whole created world an evident unity of design he readily perceives that there were not many creators but one, self-existent and eternal, abundantly revealing in the universe His wisdom, power, benevolence and righteousness, and he sees that all men ought to honor and reverence this Creator." Proceeding with the discussion the author shows (Ch. 13) how God reveals Himself to man in His works, in His word, through His incarnate Son, in His dealings with nations and in the history of the Church. Chapter 14 deals with errors concerning God. Atheism and pantheism having been discussed he comes in the natural order of thought to materialism. This is the theory held by the Chinese literary class.

天地陰陽理氣之說, A discussion of heaven, earth, the male and the female principles, law and force. Compare with this the chapters in Williamson's Natural Theology on 上帝非太極 and 上帝非理氣.

(To be continued.)

## Editorial Comment.

AN unavoidable pressure of matter this month makes it necessary to postpone the appearance of several interesting items of missionary news, as well as to prevent our noticing the trend of some recent events. We regret also that it has not been possible to publish this month the whole of Dr. Davis' painstaking and admirable review.

WE are glad to hear, and we feel sure our readers will also, that

Dr. Faber's Commentary on St. Luke's Gospel will be ready in two or three months' time. The work will contain 1821 outline sermons, and will be bound in several volumes. The many who have used and benefitted by Dr. Faber's valuable works will welcome this fresh result of much study, mature scholarship and ripe experience. Enquiries and orders should be addressed to the Secretary of the East China R. T. S., 13 Kiukiang Road, Shanghai.

WE have been asked to inform our readers that missionaries contemplating a visit to Japan this summer, and desirous of information regarding places to stay at, terms, etc., can write to Mr. Edward Evans, the Missionary Home and Agency, Shanghai. He has been asked by several missionaries in Japan, whose homes are advantageously situated, to put them in communication with such friends with a view to arranging accordingly.

THE opinions of the home papers are very diverse as to the profitability or otherwise of the Chicago Parliament of Religions; some seeming to think that it was the climax of modern religious developments, while others regard it as a letting down of Christianity and a humiliation to the Lord Jesus Christ. It is always well to see ourselves as others see us, and it is interesting in this connection to view what some of the Japanese (non-Christian) representatives gave as their impressions on their return to their own country. We quote from one of them as given in the *New York Independent* by Rev. J. L. Dearing, of the Am. Baptist Missionary Union in Japan:—

"When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the

world to propagate the teachings of Buddhism than in America. During the meetings one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men, so we may say truthfully that we made ten thousand converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink, and commit various gross sins and live very dissolute lives. Although it is a very common belief and serves as a social adornment, its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

Aside from this we wonder what the effect will be upon people in general in the United States and other lands, as they behold such remarkable representatives, of what they had been wont to call "heathen" nations, which were not at all representatives but simply what contact with Christianity had enabled them to be. Will not many—not being able to see heathenism as it is—be led to think it folly to try and convert people who are not so bad after all?

*Apropos* of this we have seen an advertisement in a home paper—religious—of the proceedings of the Parliament, headed with a circle composed of seven links, each link representing one of the "Seven Bibles of the World," in which the Bible (as we have heretofore been wont to call it) was linked with the Koran on one side and some other "Bible" on the other. We

should expect next to see a picture of Christ joining hands with Mahomet on one side and the founder

of some other religion on the other, and all apparently on an equality! Why not?

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## Missionary News.

### JOTTINGS FROM AMOY.

The Churches founded by the English Presbyterian and Reformed Missionaries and formed into a Union Presbytery in 1862, have grown to such number and proportions as to warrant further organization. At the last meeting of the Presbytery in March of this year it was decided to divide the Presbytery and form two Presbyteries—the Presbytery of Chiang-chiu and the Presbytery of Chinchew. It was also decided to hold the meeting of the first Synod of Amoy at Amoy in April, 1894. There will be delegates from each of the new Presbyteries formed, and we hope corresponding members from Swatow and Formosa, with whom we hope ere long to be affiliated in the same legislative body.

Eighteen self-supporting Churches were represented at the last Union Presbytery, delegates coming from cities and towns in a circuit of nearly a hundred miles north, south and west of Amoy, so that a division seemed fully justified. The first session of the Chiang-chiu Presbytery was held at the district city of Chiang-chiu, a city with a population of over 200,000. The Chinchew Presbytery met at the district city of Chinchew, a city with a population of 400,000. Chinchew is a city of just renown. It is the literary centre of South Fuhkien. In the Confucian Memorial Hall there are tablets to the number of two hundred and over, covering the walls and ceiling, inscribed to men who have rendered service so distinguished

as to win the personal attention of the emperors, and hence these tablets inscribed and hung up at the emperor's decree. It is said that the number of tablets in the Chinchew Hall exceeds that of either Foochow or Canton. Our English Presbyterian brethren have a flourishing mission in this city. The quiet, unostentatious but effective medical skill and personal influence of Drs. Grant and Paton have won for the Chinchew hospital a deserved fame for many, many miles around. There is a self-supporting Church of over two hundred members and a Sunday congregation which crowds the building to the number of four hundred. Misses Graham and Ramsay have a large girls' school and woman's Bible school. They have also a school for the blind, which has eight pupils. They are taught to read, to make fish nets and cash strings. They are hoping to introduce the making of rattan stools and chairs, for which a recent demand has arisen.

It was thirty years ago last March that the first two pastors—Pastors Ho and Yap—were ordained. Pastor Ho's term of service was short, and he was called to his reward. Pastor Yap has served thirty years, and the anniversary last March was made the occasion for a celebration by the people of the Church over which he now ministers at Sio-ke, sixty miles south-west of Amoy. I give a few extracts from an account of the celebration, written by Dr. Otte, whose hospital at Sio-ke has been a boon to thousands scattered among the



mountains and in the valleys of that inland country:—

"The anniversary was on March 28th. About a week beforehand active preparations were begun by neatly decorating the Church with festooning, scrolls, Chinese lanterns and flowers. Neighboring Churches as well as the Sio-ke Church and private individuals contributed money to defray expenses. Some gave rice, vegetables, etc., the Church at Hamsin giving thirty chickens. A large number of visitors arrived, some several days before; among these were four native pastors, many native Christians and six foreign missionaries and missionary ladies." "Early on the morning of the day the civil mandarin of the place called to extend his congratulations.

While the pastor received his due portion of honor, it was evident throughout that the chief feelings were those of honor to God and

thanksgiving to Him for His goodness to China. One could not help wishing that those who do not believe in missions could have been present on the occasion. They would have seen a man who for thirty years had served the Lord most faithfully, and who had been a heathen until he was of age." "At present he is as much respected by the heathen in this community as by the members of his own Church."

"Very often he is invited to a feast by the civil mandarin, but even there he will not begin to eat unless a blessing is first asked."

"Besides receiving a large number of banners and scrolls from the different Churches of the region, Pastor Yap was also the recipient of a neat watch and some money, while the efficient work his wife has done was recognized by the gift of a useful little sewing machine."

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## Missionary Journal.

### BIRTHS.

At 77, St. Peter's Road, Leicester, Eng., on 1st Dec., 1893, the wife of Rev. F. BROWN, of a son.

At St. John's College, Shanghai, on Dec. 23rd, 1893, the wife of the Rev. ROBERT K. MASSIE, of a son.

At Chefoo, on 1st Jan., the wife of Rev. G. HUNTER, C. I. M., of a daughter.

### MARRIAGES.

At Chungking, on Dec. 22nd, 1893, Mr. JAMES ADAM, to Miss F. M. HAYNES, both of C. I. M.

At Wen-chau, on Dec. 27th, 1893, Mr. ALEX. MENZIES, to Miss J. CHALMERS, both of C. I. M.

At Am. Consulate, Chinkiang, on 8th Jan., by Rev. F. E. Meigs, Rev. E. T. WILLIAMS, to Miss ROSE SICKLER, both of Christian Mission, Nanking.

### ARRIVALS.

At Shanghai, on 12th Jan., Rev. A. BONSEY (returned), for London Mission, Hankow.

At Shanghai, on 23rd Jan., Rev. and Mrs. W. H. HUDSON, for Southern Presbyterian Mission, Sin-chang.

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